

A PAROCHIAL SERVICE BOOK

*Being the services of Morning and Evening Prayer and
Holy Communion set out in a simple manner for
Parochial use; giving the full text of the
alternative forms authorised for use in
the Church of India, Burma, and
Ceylon by the Episcopal Synod.*

COMPILED BY

REV. A. G. COWHAM, M.A. (CANTAB.)

*Chaplain, I.E.E. and Examining Chaplain to the
Most Rev. the Bishop of Calcutta*

AND

REV. A. C. B. MOLONY, M.A. (CANTAB.)

Chaplain, Khargpur and Controller, B. N. Rly. Schools.

S. P. C. K. IN INDIA
Post Box 501, Madras

1 E. 2 M.]

ACKNOWLEDGEMENT OF SOURCE

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THE METROPOLITAN'S FOREWORD

THE purpose of this Prayer Book is two-fold. In the first place it aims at supplying the 'casual worshipper' in our Churches with a prayer book which will enable him to follow the services, which is a difficult task for one imperfectly acquainted with the Prayer Book. In the second place, it makes available in convenient form the liturgical enrichments, which were introduced into the Revised Prayer Book of 1928 and which have been authorised for use in this Province.

These aims of the Joint Compilers have been approved by the Liturgical Committee of the Province, which described their work as being well executed.

I commend the book to the notice of Clergy and others, being confident that they will find it of real value.

BISHOP'S HOUSE

CALCUTTA

October 1938.

FOSS CALCUTTA.

THE COMPILERS' PREFACE

IN this book the compilers have aimed at giving those parts of the *Book of Common Prayer*, which are habitually used in Public Worship; namely Morning and Evening Prayer and the Communion Service, in such a form that they may be followed readily whether the service be held according to the 1662 Rite, or follows the forms which have been authorised for use by the Episcopal Synods of the Province. These enrichments have been taken almost exclusively from the Deposited Book of 1928, and were authorised in the main by the Synod of 1930, although subsequent Synods have extended this authorisation to cover a number of other detail points.

The two texts are so similar that it has been found possible to print both in their entirety without duplication, by adopting the rule of giving whichever form is the longer in the text, and indicating permissible omissions. In the few cases where this rule would not apply the new and less familiar form has been given in the text, and the older form in a footnote below.

The Occasional Offices have been omitted, as in the majority of parishes the need is met by a supply of separately printed forms, which are readily obtainable in convenient styles. The space so saved has been used to give the full text of the additional Epistles and Gospels which the Synods have authorised.

For the sake of clearness rubrics have been reduced to the simplest possible form. Where there is a divergence of view regarding the interpretation of a rubric, which has any serious significance, the compilers have given their own view of what they

believe to be the generally accepted interpretation in a permissive form. For the sake of simplicity the word 'Altar' has been used consistently in place of 'Holy Table' and 'God's Board'. While 'Minister' has been used whenever there is no liturgical necessity for the officiant to be in Priest's Orders.

The Compilers wish to express their gratitude to the Right Rev. Bishop of Chota Nagpur and the Right Rev. Bishop of Nasik for the great interest they have shown in this book and to the Most Rev. the Metropolitan for his kindness in writing the foreword.

They also wish to express their gratitude to the Finance Committee of National Assembly of the Church of England for permitting certain parts of the Deposited Book of 1928 to be used, on the payment of a nominal royalty. *This book must not be introduced into any part of the British Empire except that which is under the authority of the Church of India, Burma, and Ceylon.*

A.G.C.
A.C.B.M.

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AN INTRODUCTION TO MORNING OR EVENING PRAYER

The Minister, standing, reads one of the following sentences.

Of Penitence. I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

To the Lord our God belong mercies and forgiveness, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

Daniel ix. 9, 10.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified.

Psalm cxliii. 2.

Of Worship. God is a Spirit: and they that worship him must worship him in spirit and in truth.

St. John iv. 24.

O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him. *Psalm xcvi. 9.*

Advent. Repent ye; for the Kingdom of heaven is at hand. *St. Matthew iii. 2.*

2 AN INTRODUCTION TO MORNING OR EVENING PRAYER

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. *Romans xiii. 12.*

Christmas. Behold, I bring you good tidings of great joy which shall be to all people: for unto you is born in the city of David, a Saviour, which is Christ the Lord. *St. Luke ii. 10, 11.*

Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. *1 St. John iv. 9.*

Epiphany. From the rising of the sun even unto the going down of the same my name is great among the nations; and in every place incense is offered unto my name, and a pure offering: for my name is great among the nations, saith the Lord. *Malachi i. 11.*

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

Psalm xciii. 2.

Lent. Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.

Psalm li. 17.

Passiontide. Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow. *Lamentations i. 12.*

Good Friday. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Romans v. 8.*

Easter Even. Rest in the Lord and wait patiently for him; and he shall give thee thy heart's desire.

Psalm xxxvii. 7, 4.

Easter. Blessed be the God and Father of our Lord Jesus Christ, who according, to his great mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead. *1 St. Peter i. 3.*

Ascension Day. Seeing that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. *Hebrews iv. 14, 16.*

Whitsunday. The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. *Romans v. 5.*

Trinity. God is love; and he that abideth in love abideth in God and God in him. *1 St. John iv. 16.*

All Saints' Day. Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith. *Hebrews xii. 1, 2.*

Saints' Days. The righteous shall be had in everlasting remembrance; the memory of the just is blessed. *Psalm cxii. 6; Proverbs x. 7.*

The New Year or any Anniversary. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint. *Isaiah xl. 31.*

Harvest. The earth is the Lord's, and the fulness thereof. *Psalm xxiv. 1.*

Time of Trouble. God is our hope and strength: a very present help in trouble. *Psalm xlvi. 1.*

4 AN INTRODUCTION TO MORNING OR EVENING PRAYER

National. O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth. *Psalm lxvii. 4.*

The Minister then reads in whole or part the following Exhortation.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

All kneeling the following Confession shall be said.

Almighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in

Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy name. Amen.

If the Minister be a Priest he shall rise and pronounce the following Absolution.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

The following form of Confession and Absolution may be used alternatively.

O God, our Father, we have sinned against thee in thought, word, and deed: we have not loved thee with all our heart; we have not loved our neighbours as ourselves. Have mercy upon us, we beseech thee; cleanse us from our sins; help us to overcome our faults; through Jesus Christ our Lord. *Amen.*

The Absolution.

May the Almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*

6 AN INTRODUCTION TO MORNING OR EVENING PRAYER

The Lord's Prayer may be added or omitted at the discretion of the Minister. If said it is repeated by the Minister and people together.

Our Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

MORNING PRAYER

Note. The original title was MATINS and this name is still widely used.

All kneeling the Minister says or sings.

O Lord, open thou our lips;

Answer. And our mouth shall shew forth thy praise.

Minister. O God, make speed to save us;

Answer. O Lord, make haste to help us.

All stand. The Minister says.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Minister. Praise ye the Lord ;

Answer. The Lord's name be praised.

The Venite is then said or sung. During Easter Week a Proper Anthem is substituted (see p. 219). The Venite may be omitted except on Sundays and Holy Days : the verses in brackets may always be omitted.

Psalm xcv. VENITE, EXULTEMUS DOMINO

1. O come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2. Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3. For the Lord is a great God : and a great King above all gods.

4. In his hand are all the corners of the earth : and the strength of the hills is his also.

5. The sea is his, and he made it : and his hands prepared the dry land.

6. O come, let us worship, and fall down: and kneel before the Lord our Maker.

7. For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

[8. Today if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

[9. When your fathers tempted me: proved me, and saw my works.

[10. Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

[11. Unto whom I sware in my wrath: that they should not enter into my rest.]

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Psalms for the Day are now said or sung. A Table of Proper Psalms for Sundays and certain Holy Days is given on p. 49. On other days the Psalms are set according to the day of the month. After each Psalm is said,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

*The People sit for the reading of the First Lesson.
A Hymn may then be sung followed by the Te Deum. All stand.*

TE DEUM LAUDAMUS

WE praise thee, O God: we acknowledge thee to be the Lord.

2. All the earth doth worship thee: the Father everlasting.

3. To thee all Angels cry aloud: the Heavens, and all the Powers therein.

4. To thee Cherubin, and Seraphin: continually do cry,
5. Holy, Holy, Holy: Lord God of Sabaoth;
6. Heaven and earth are full: of the Majesty of thy glory.
7. The glorious company of the Apostles: praise thee.
8. The goodly fellowship of the Prophets: praise thee.
9. The noble army of Martyrs: praise thee.
10. The holy Church throughout all the world: doth acknowledge thee;
11. The Father: of an infinite Majesty;
12. Thine honourable, true: and only Son;
13. Also the Holy Ghost: the Comforter.

THOU art the King of Glory: O Christ.

15. Thou art the everlasting Son: of the Father.
16. When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.
17. When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.
18. Thou sittest at the right hand of God: in the glory of the Father.
19. We believe that thou shalt come: to be our judge.
20. We therefore pray thee, help thy servants: whom thou has redeemed with thy precious blood.
21. Make them to be numbered with thy Saints: in glory everlasting.

O LORD, save thy people: and bless thine heritage.

23. Govern them: and lift them up for ever.
24. Day by day: we magnify thee;

25. And we worship thy name: ever world without end.
26. Vouchsafe, O Lord: to keep us this day without sin.
27. O Lord, have mercy upon us: have mercy upon us.
28. O Lord let thy mercy lighten upon us: as our trust is in thee.
29. O Lord, in thee have I trusted: let me never be confounded.

An alternative to the above to be used in Lent is the Benedicite.

BENEDICITE, OMNIA OPERA

Note. The portions in *italic* type may be omitted.

O ALL ye Works of the Lord, bless ye the Lord: *praise him, and magnify him for ever.*

2. O ye Angels of the Lord, bless ye the Lord: *praise him, and magnify him for ever.*

O YE, Heavens, bless ye the Lord: *praise him, and magnify him for ever.*

4. O ye Waters that be above the firmament, bless ye the Lord: *praise him, and magnify him for ever.*

5. O all ye Powers of the Lord, bless ye the Lord: *praise him, and magnify him for ever.*

6. O ye Sun and Moon, bless ye the Lord: *praise him, and magnify him for ever.*

7. O ye Stars of Heaven, bless ye the Lord: *praise him, and magnify him for ever.*

8. O ye Showers and Dew, bless ye the Lord: *praise him, and magnify him for ever.*

9. O ye Winds of God, bless ye the Lord: *praise him, and magnify him for ever.*

10. O ye Fire and Heat, bless ye the Lord: *praise him, and magnify him for ever.*

11. O ye Winter and Summer, bless ye the Lord :
praise him, and magnify him for ever.
12. O ye Dews and Frosts, bless ye the Lord :
praise him, and magnify him for ever.
13. O ye Frost and Cold, bless ye the Lord : *praise him, and magnify him for ever.*
14. O ye Ice and Snow, bless ye the Lord : *praise him, and magnify him for ever.*
15. O ye Nights and Days, bless ye the Lord :
praise him, and magnify him for ever.
16. O ye Light and Darkness, bless ye the Lord :
praise him, and magnify him for ever.
17. O ye Lightnings and Clouds, bless ye the Lord :
praise him, and magnify him for ever.

O LET the Earth bless the Lord : yea, let it *praise him, and magnify him for ever.*

19. O ye Mountains and Hills, bless ye the Lord :
praise him, and magnify him for ever.
20. O all ye Green Things upon the earth, bless ye the Lord : *praise him, and magnify him for ever.*
21. O ye Wells, bless ye the Lord : *praise him, and magnify him for ever.*
22. O ye Seas and Floods, bless ye the Lord :
praise him, and magnify him for ever.
23. O ye Whales, and all that move in the waters, bless ye the Lord : *praise him, and magnify him for ever.*
24. O all ye Fowls of the air, bless ye the Lord :
praise him, and magnify him for ever.
25. O all ye Beasts, and Cattle, bless ye the Lord :
praise him, and magnify him for ever.
26. O ye Children of Men, bless ye the Lord : *praise him, and magnify him for ever.*

O LET Israel bless the Lord : *praise him, and magnify him for ever.*

28. O ye Priests of the Lord, bless ye the Lord : *praise him, and magnify him for ever.*

29. O ye Servants of the Lord, bless ye the Lord : *praise him, and magnify him for ever.*

30. O ye Spirits and Souls of the Righteous, bless ye the Lord : *praise him, and magnify him for ever.*

31. O ye holy and humble Men of heart, bless ye the Lord : *praise him, and magnify him for ever.*

32. O Ananias, Azarias, and Misael, bless ye the Lord : *praise him, and magnify him for ever.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 51 (see p. 105) may be substituted for the Benedicite.

The People sit for the Second Lesson. After this they stand for the Benedictus.

BENEDICTUS. St. Luke i. 68.

1. Blessed be the Lord God of Israel : for he hath visited, and redeemed his people ;

2. And hath raised up a mighty salvation for us : in the house of his servant David ;

3. As he spake by the mouth of his holy prophets : which have been since the world began ;

4. That we should be saved from our enemies : and from the hand of all that hate us ;

5. To perform the mercy promised to our fore-fathers : and to remember his holy covenant ;

6. To perform the oath which he sware to our fore-father Abraham : that he would give us ;

7. That we being delivered out of the hand of our enemies: might serve him without fear;

8. In holiness and righteousness before him: all the days of our life.

9. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

10. To give knowledge of salvation unto his people: for the remission of their sins,

11. Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

12. To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 100 (see p. 160) may be substituted for the Benedictus. Then follows the Apostles' Creed, except when the Quicunque vult is said (see p. 37). It is the usual custom to face the Altar during the Creed.

THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Minister. The Lord be with you;

Answer. And with thy spirit.

Minister. Let us pray.

All kneel.

Minister. Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

All repeat the Lord's Prayer together.

Our Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Minister standing up shall say or sing.

O Lord, shew thy mercy upon us;

Answer. And grant us thy salvation.

Minister. O Lord, save the King;

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy ministers with righteousness;

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people;

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord;

Answer. Because there is none other that ruleth the world, but only thou, O God.

or

Because there is none other that fighteth for us, but only thou, O God.

Minister. O God, make clean our hearts within us;

Answer. And take not thy Holy Spirit from us.

The Minister still standing says or sings the Collect for the Day, which will be found among the Collects, Epistles and Gospels for the Communion which begin on p. 240 and then the Collects for Peace and for Grace.

FOR PEACE

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom : Defend us thy humble servants in all assaults of our enemies ; that we, surely trusting in thy defence, may not fear the power of any adversaries ; through the might of Jesus Christ our Lord. *Amen.*

FOR GRACE

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day : Defend us in the same with thy mighty power ; and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight ; through Jesus Christ our Lord. *Amen.*

This is the end of Morning Prayer. On Sundays, Wednesdays and Fridays the Litany (see p. 41) may follow, and on other days a selection from the Occasional Prayers and Thanksgivings (see p. 20). An Anthem may be sung at the end of Morning Prayer before the Litany or Occasional Prayers, during which the People sit.

It is a widespread custom for a sermon to follow this service without a break. In this case it is usual when the service is sung to introduce a hymn before and after the sermon. Hymns may also be sung before the Te Deum and in place of the Anthem, but they cannot be introduced in any other places without breaking the Liturgical structure of the service.

EVENING PRAYER

Note. The original title was EVENSONG and it is still widely used.

All kneeling the Minister says or sings.

O Lord, open thou our lips;

Answer. And our mouth shall shew forth thy praise.

Minister. O God, make speed to save us;

Answer. O Lord, make haste to help us.

All stand.

Minister. Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Minister. The Lord be with you ;

Answer. And with thy spirit.

The Psalms for the Day are said or sung. A Table of Proper Psalms for Sundays and certain Holy Days is given on p. 49. On other days the Psalms are set for the day of the month. After each Psalm is said.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The People sit for the reading of the First Lesson.

A Hymn may be sung before the Magnificat which follows. All stand.

MAGNIFICAT. St. Luke i. 46.

1. My soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

2. For he hath regarded : the lowliness of his hand-maiden.

3. For behold, from henceforth : all generations shall call me blessed. .

4. For he that is mighty hath magnified me: and holy is his name.

5. And his mercy is on them that fear him: throughout all generations.

6. He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

7. He hath put down the mighty from their seat: and hath exalted the humble and meek.

8. He hath filled the hungry with good things: and the rich he hath sent empty away.

9. He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Psalm 98 (see p. 159) may be substituted for the Magnificat.
The People sit for the Second Lesson. All stand for Nunc Dimittis which follows.*

NUNC DIMITTIS. St. Luke ii. 29.

1. Lord, now lettest thou thy servant depart in peace: according to thy word.

2. For mine eyes have seen: thy salvation,

3. Which thou hast prepared: before the face of all people;

4. To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 67 (see p. 119) may be used instead of Nunc Dimittis. Still standing the Apostles' Creed is said. It is the usual custom to face the Altar during the Creed.

THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Minister. The Lord be with you;

Answer. And with thy spirit.

Minister. Let us pray.

All kneel.

Minister. Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

All repeat the Lord's Prayer together.

Our Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Minister standing up shall say or sing.

Minister. O Lord, shew thy mercy upon us;

Answer. And grant us thy salvation.

Minister. O Lord, save the king;

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy ministers with righteousness;

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people;

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord;

Answer. Because there is none other that ruleth the world, but only thou, O God.

or

Because there is none other that fighteth for us, but only thou, O God.

Minister. O God, make clean our hearts within us;

Answer. And take not thy Holy Spirit from us.

The Minister still standing says or sings the Collect for the Day (which will be found among the Collects, Epistles and Gospels for the Communion which begin on p. 240) followed by the Collects for Peace and Aid against Perils.

FOR PEACE

O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

FOR AID AGAINST ALL PERILS

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

This is the end of Evening Prayer. A selection from the Occasional Prayers and Thanksgivings (see p. 20) may follow. An Anthem may follow the end of Evening Prayer, before the Occasional Prayers, during which the People sit.

It is a widespread custom for a Sermon to follow this service without a break. In this case it is usual for a hymn to be sung before and after the Sermon. Hymns may also be sung before the Magnificat and in place of the Anthem.

OCCASIONAL PRAYERS AND THANKSGIVINGS

1. FOR THE KING.

Almighty God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord. *Amen.*

2. FOR THE KING.

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

3. FOR THE KING.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of Princes, who dost from thy throne behold all the dwellers upon earth: Most heartily we beseech thee with thy favour

to behold our most gracious Sovereign Lord King *GEORGE*; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

4. FOR THE KING AND ALL IN AUTHORITY UNDER HIM.

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our Sovereign Lord, King *GEORGE*, the Parliaments in all his dominions, and all who are set in authority under him; that they may order all things in wisdom, righteousness, and peace, to the honour of thy holy name, and the good of thy Church and people; through Jesus Christ our Lord. *Amen.*

5. FOR THE ROYAL FAMILY.

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Elizabeth, Mary*, the Queen Mother, the Princess *Elizabeth*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

6. FOR THE KING AND ALL IN AUTHORITY IN INDIA.

Almighty God, fountain of all goodness, we humbly beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE*, Emperor of India; to bless our gracious Queen *Elizabeth, Mary* the Queen Mother, the Princess *Elizabeth* and all the Royal Family: and with thy heavenly assistance to support and guide the Viceroy, the Governors of

Provinces, the Judges, and all in authority in this land: so that all things being ordered in wisdom, righteousness and mercy, thy people may serve thee in all godly quietness, to the glory of thy holy Name: through Jesus Christ our Lord. *Amen.*

7. FOR THE BRITISH EMPIRE.

Almighty God, who rulest in the kingdom of men, and hast given to our Sovereign Lord, King *GEORGE*, a great dominion in all parts of the earth: Draw together, we pray thee, in true fellowship the men of divers races, languages, and customs, who dwell therein, that, bearing one another's burdens, and working together in brotherly concord, they may fulfil the purpose of thy providence, and set forward thy everlasting kingdom. Pardon, we beseech thee, our sins and shortcomings: keep far from us all selfishness and pride: and give us grace to employ thy good gifts of order and freedom to thy glory and the welfare of mankind; through Jesus Christ our Lord. *Amen.*

8. FOR THE CLERGY AND PEOPLE.

Almighty and everlasting God, who alone workest great marvels: Send down upon our Bishops, and Clergy, and all Congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual due of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

9. EMBER DAYS.

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son: Mercifully look upon the same, and at this time so guide and govern the minds

of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

10. EMBER DAYS.

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

11. FOR INCREASE OF THE SACRED MINISTRY.

O Almighty God, look mercifully upon the world, which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to offer themselves for the sacred ministry of thy Church; so that by their labours thy light may shine in the darkness, and the coming of thy kingdom may be hastened by the perfecting of thine elect; through Jesus Christ our Lord. *Amen.*

12. FOR MISSIONS.

O God of all the nations of the earth, remember the multitudes of the heathen, who, though created in thine image, are ignorant of thy love; and, according to the propitiation of thy Son Jesus Christ, grant

that by the prayers and labours of thy holy Church they may be delivered from all superstition and unbelief and brought to worship thee; through him whom thou hast sent to be our salvation, the Resurrection and Life of all the faithful, the same thy Son Jesus Christ our Lord. *Amen.*

13. FOR MISSIONS.

O God, our heavenly Father, who didst manifest thy love by sending thine only-begotten Son into the world that all might live through him: Pour thy Spirit upon thy Church that it may fulfil his command to preach the Gospel to every creature; send forth, we beseech thee, labourers into thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved; through the same thy Son Jesus Christ our Lord. *Amen.*

14. FOR MISSIONS.

O God, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh: Grant that all the peoples of the world may feel after thee and find thee; and hasten, O Heavenly Father, the fulfilment of thy promise to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*

15. FOR UNITY AMONG CHRISTIAN PEOPLES.

O Lord Jesus Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of thy Church, and grant it that peace and unity which is agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

16. FOR UNITY AMONG CHRISTIAN PEOPLES.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

17. DURING THE VACANCY OF A SEE (*may be adapted as required to Parish or Station*).

Almighty God, giver of every good gift: Look graciously, we beseech thee, on thy Church, and so guide with thy heavenly wisdom the minds of those to whom is committed the choice of a (*Bishop for this Diocese*) that we may receive a faithful Pastor, who shall feed thy flock according to thy will, and make ready a people acceptable unto thee; through Jesus Christ, thine only Son, our Lord. *Amen.*

18. FOR THE OBSERVANCE OF SUNDAY.

Almighty God, who hast given a day of rest to thy people, and, through thy Spirit in the Church, hast consecrated the first day of the week to be a perpetual memorial of thy Son's resurrection: Grant that we may so use thy gift that refreshed and strengthened in soul and body, we may serve thee faithfully all the days of our life; through Jesus Christ our Lord. *Amen.*

19. CONFIRMATION CANDIDATES.

O God, who through the teaching of thy Son Jesus Christ, didst prepare the disciples for the coming of the Comforter: Make ready the hearts and minds of thy servants who at this time are seeking the gift of the Holy Spirit through the laying on of hands, that, drawing near with penitent and faithful hearts, they may be filled with the power of his divine indwelling; through Jesus Christ our Lord. *Amen.*

20. FOR CONVOCATIONS OF THE CHURCH.

O Lord God, the Father of lights and fountain of all wisdom, who in the days of the Apostles didst send thy Holy Spirit to direct the first Council of thy Church in Jerusalem: Look mercifully upon us, and so bless the Bishops and Clergy in Convocation assembled, that through their deliberations thy Church may be preserved in the true faith, and in godly discipline; through Jesus Christ our Lord. *Amen.*

21. FOR THE NATIONAL ASSEMBLY.

Guide, we beseech thee, Almighty God, with the light of thy Holy Spirit, the Bishops, Clergy and Laity in (*the Church Assembly*) that they may wisely take counsel together for the good of thy Church and the glory of thy name; through Jesus Christ our Lord. *Amen.*

22. FOR SCHOOLS.

O Heavenly Father, whose blessed Son hath said, Suffer the little children to come unto me: Prosper with thy blessing all teachers and scholars; and grant that, as the minds of thy children are enlightened with knowledge, so their hearts may be daily drawn by thy Holy Spirit to the love of thee and of thy Son, our Saviour Jesus Christ. *Amen.*

23. FOR SUNDAY SCHOOLS.

Almighty God, our heavenly Father, who hast committed to thy holy Church the care and nurture of thy children: Enlighten with thy wisdom those who teach and those who learn; that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee all the days of their life; through Jesus Christ our Lord. *Amen.*

24. FOR UNIVERSITIES AND PLACES OF LEARNING.

Vouchsafe, O Lord, to prosper with thy blessing the work of all Universities, Colleges, and Schools, that they who serve thee therein, as teachers or learners, may set thy holy will ever before them, and be led to the knowledge of thy truth; that so both Church and Commonwealth may be bettered by their studies, and they themselves be made meet to be partakers of eternal life; through Jesus Christ our Lord. *Amen.*

25. IN TIMES OF AN ELECTION.

Almighty God, the source of all wisdom: Direct, we beseech thee, the minds of those now called to elect fit persons to serve in the that they may have regard to thy glory and the welfare of thy people; and on those whom they shall choose, bestow, of thy goodness, the spirit of wisdom and true religion; for the sake of our Lord and Saviour Jesus Christ. *Amen.*

26. FOR PEACE OF THE WORLD.

Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray thee, in the hearts of all men the true love of peace; and guide with thy heavenly wisdom those who take counsel for the nations of the earth; that in tranquillity thy kingdom may go forward, till the earth is filled with the

knowledge of thy love; through Jesus Christ our Lord. *Amen.*

27. FOR ALL SEAFARERS.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea: Be pleased to receive into thy protection all those who go down to the sea in ships, and occupy their business in great waters. Preserve them both in body and soul; prosper their labours with good success; in all time of danger be their defence, and bring them to the haven where they would be; through Jesus Christ our Lord. *Amen.*

28. FOR INDUSTRIAL PEACE.

O God, the Father of all mankind, we beseech thee to inspire us with such love, truth, and equity, that in all our dealings one with another, we may shew forth our brotherhood in thee; for the sake of Jesus Christ our Lord. *Amen.*

29. IN TIME OF INDUSTRIAL TROUBLE.

O God, who hast ordained that men should live and work together as brethren: Remove, we humbly beseech thee, from those who are now at variance all spirit of strife and all occasion of bitterness, that, seeking only what is just and equal, they may ever continue in brotherly union and concord, to their own well-being, and the prosperity of the realm; through Jesus Christ our Lord. *Amen.*

30. ROGATION.

Almighty God, who hast blessed the earth that it should be fruitful and bring forth abundantly whatsoever is needful for the life of man: Prosper we beseech thee, the labours of the husbandman, and grant such seasonable weather that we may gather in

the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy name; through Jesus Christ our Lord. *Amen.*

31. ROGATION.

O Almighty God, who hast made the sea and all that moveth therein: Bestow thy blessing upon the harvest of the waters, that it may be abundant in its season, and on our fishermen and mariners, that they may be safe in every peril of the deep; so that we all with thankful hearts may acknowledge thee who art the Lord of the sea and of the dry land; through Jesus Christ our Lord. *Amen.*

32. ROGATION.

Almighty Father, who by thy Son Jesus Christ hast sanctified labour to the welfare of mankind: Prosper, we pray thee, the industries of this land and all those who are engaged therein; that, shielded in all their temptations and dangers, and receiving a due reward of their labours, they may praise thee by living according to thy will; through Jesus Christ our Lord. *Amen.*

33. FOR SEASONABLE WEATHER.

O God, heavenly Father, who by thy Son Jesus Christ hast promised to them that seek first thy kingdom and thy righteousness, all things necessary to their bodily sustenance: Send us, we beseech thee, such seasonable weather that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

34. IN TIME OF FAMINE.

O God, our heavenly Father, who by thy blessed Son hast taught us to ask our daily bread of thee: Behold, we beseech thee, the affliction of thy people,

and send us a seasonable relief in this our necessity. Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving with thankfulness thy gracious gifts, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

35. IN TIME OF WAR.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent: Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

36. IN TIME OF WAR.

O Almighty Lord, who art a most strong tower to all them that put their trust in thee: Be now and evermore our defence; grant us victory, if it be thy will; look in pity upon the wounded and prisoners; cheer the anxious; comfort the bereaved; succour the dying; have mercy upon the fallen; and hasten the time when war shall cease in all the world; through Jesus Christ our Lord. *Amen.*

37. FOR THE SICK AND SUFFERING.

Almighty Father, giver of life and health: Look mercifully, we beseech thee, on the sick and suffering (*especially those for whom our prayers are desired*), that by thy blessing upon them and upon those who minister to them, they may be restored, if it be thy

gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

38. FOR HOSPITALS AND INFIRMARIES.

Almighty God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness, and all manner of disease among the people: Continue, we beseech thee, this his gracious work among us, especially in the Hospitals and Infirmarys of our Land; cheer, heal, and sanctify the sick; grant to the physicians, surgeons, and nurses wisdom and skill, sympathy and patience; and send down thy blessing on all who labour to prevent suffering, and to forward the purposes of thy love; through Jesus Christ our Lord. *Amen.*

39. FOR ALL CONDITIONS OF MEN.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in the unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; (*especially those for whom our prayers are desired*) that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

40. FOR THE FAITHFUL DEPARTED.

O God of the spirits of all flesh, we praise and magnify thy holy name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants, known to us or unknown; and we beseech thee, that encouraged by their examples, and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the Saints in light; through the merits of thy Son Jesus Christ our Lord. *Amen.*

41. FOR THE FAITHFUL DEPARTED.

O Eternal Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may at the last enter with them into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen.*

42. FOR THE FAITHFUL DEPARTED.

O Almighty God, the God of the spirits of all flesh: Multiply, we beseech thee, to all who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at the last, together with them, be found meet to be partakers of the inheritance of the saints in light; for the sake of the same thy Son Jesus Christ our Lord and Saviour. *Amen.*

THREE GENERAL PRAYERS

43. O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

44. Remember, O Lord, what thou hast wrought in us, and not what we deserve; and as thou hast called us to thy service, make us worthy of our calling; through Jesus Christ our Lord. *Amen.*

45. O Lord, support us all the day long of this troublous life, until the shades lengthen, and the evening comes, and the busy world is hushed, the fever of life is over, and our work is done. Then, O Lord, in thy mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS

The General Thanksgiving.

Almighty God, Father of all mercies, We thine unworthy servants do give thee most humble and hearty thanks For all thy goodness and loving-kindness To us, and to all men; (*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed to them*). We bless thee for our creation, preservation, and all the blessings of this life; But above all, for thine inestimable love In the redemption of the world by our Lord Jesus Christ; For the means of grace, And for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, That our hearts may be unfeignedly thankful, And that we shew forth thy praise, Not only with our lips, but in our lives; By giving up ourselves to thy service, And walking before thee in holiness

and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

For Seasonable Weather.

O Lord God, who hast in thy mercy relieved and comforted thy servants by a seasonable change of weather: We yield thee hearty thanks for this thy goodness towards us, beseeching thee to give us grace to use all thy mercies to the honour and glory of thy holy name; through Jesus Christ our Lord. *Amen.*

For the Blessings of Harvest.

O Lord God Almighty, the Creator and Father of all: We yield thee hearty thanks that thou hast ordained for mankind both seedtime and harvest, and dost now bestow upon us thy children the fruits of the earth in their season. For these and all other thy mercies we laud and magnify thy glorious name; through Jesus Christ our Lord. *Amen.*

For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

For Deliverance from Enemies.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for deliverance from our enemies, and for thy gracious gift of

peace. We confess that it is of thy goodness alone that we have been preserved; and we beseech thee still to continue thy mercies towards us, that we may always acknowledge thee as our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

For the Restoration of Peace.

O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house: We bless thy holy name, that it hath pleased thee to appease the strife which hath lately prevailed amongst us; most humbly beseeching thee to grant us all thy grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving; through Jesus Christ our Lord. *Amen.*

For Deliverance from common Plague or Sickness.

O Lord God, who dost not willingly afflict the children of men: We most heartily thank thee that in thy mercy thou hast delivered us from sickness and affliction and with grateful hearts we desire to offer unto thy fatherly goodness ourselves, our souls and bodies, to be a living sacrifice unto thee, always praising and magnifying thy loving-kindness in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

CONCLUSION

One of the following Conclusions may be used after the Occasional Prayers and Thanksgivings, or after the Third Collect of the Office.

I

Minister. The Lord be with you;

Answer. And with thy spirit.

Minister. Let us bless the Lord;

Answer. Thanks be to God.

II

To God the Father, who loved us, and made us accepted in the Beloved :

To God the Son, who loved us, and loosed us from our sins by his own blood :

To God the Holy Ghost, who sheddeth the love of God abroad in our hearts :

To the one true God be all love and all glory for time and for eternity. *Amen.*

III

The almighty and merciful God bless us and keep us this night and evermore. *Amen.*

IV

A PRAYER OF S. CHRYSOSTOM

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

QUINCUNQUE VULT

PART I

This may be said in place of the Apostles' Creed at Morning or Evening Prayer on TRINITY SUNDAY.

1. The Catholick Faith is this: that we worship one God in Trinity, and the Trinity in Unity;
2. Neither confusing the Persons: nor dividing the substance.
3. For there is one Person of the Father, another of the Son: another of the Holy Ghost;
4. But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty co-eternal.
5. Such as the Father is, such is the Son: and such is the Holy Ghost;
6. The Father uncreated, the Son uncreated: the Holy Ghost uncreated;
7. The Father infinite, the Son infinite: the Holy Ghost infinite.
8. The Father eternal, the Son eternal: the Holy Ghost eternal;
9. Yet there are not three eternals: but one eternal;
10. As also there are not three uncreated, nor three infinites, but one infinite, and one uncreated.
11. So likewise the Father is almighty, the Son almighty: the Holy Ghost almighty;
12. And yet there are not three almightyies: but one almighty.
13. So the Father is God, the Son is God: the Holy Ghost is God;
14. And yet there are not three Gods: but one God.
15. So the Father is Lord, the Son Lord: the Holy Ghost Lord;

16. Yet there are not three Lords: but one Lord.
17. For like as we are compelled by the Christian verity: to confess each Person by Himself to be both God and Lord:
18. So are we forbidden by the Catholick Religion: to speak of three Gods or three Lords.
19. The Father is made of none: nor created, nor begotten.
20. The Son is of the Father alone: not made, nor created, but begotten.
21. The Holy Ghost is of the Father and the Son: not made, nor created, nor begotten, but proceeding.
22. There is therefore one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.
23. And in this Trinity there is no before or after: no greater or less:
24. But all three Persons are co-eternal together: and co-equal.
25. So that in' all ways, as is aforesaid: both the Trinity is to be worshipped in Unity, and the Unity in Trinity.
26. He therefore that would be saved: let him thus think of the Trinity.

Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

PART II

This may be said at Morning Prayer on the Sunday after Christmas and on the Feast of the Annunciation.

1. The Catholick Faith is this, that we believe and confess: that our Lord Jesus Christ, the Son of God, is both God and man,
2. He is God, of the substance of the Father,

begotten before the worlds: and he is man, of the substance of his Mother, born in the world;

3. Perfect God: perfect man, of reasoning soul and human flesh subsisting;

4. Equal to the Father as touching his Godhead: less than the Father as touching his manhood.

5. Who although he be God and man: yet he is not two, but one Christ;

6. One, however, not by the conversion of the Godhead into flesh: but by taking manhood into God;

7. One altogether: not by confusion of substance, but by unity of person.

8. For as reasoning soul and flesh is one man: so God and man is one Christ;

9. Who suffered for our salvation: descended into hell, rose again from the dead;

10. Ascended into heaven, sat down at the right hand of the Father: from whence he shall come to judge the quick and the dead.

11. At whose coming all men must rise again with their bodies: and shall give account for their own deeds.

12. And they that have done good will go into life eternal: and they that have done evil into eternal fire.

Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

In its original form the two parts of this statement are combined with the addition of the following four verses. In this full form it may be used at Morning Prayer on the following Feasts. Christmas Day, the Epiphany, St. Matthias, Easter Day, Ascension Day, Whitsunday, St. John the Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude and St. Andrew.

These two verses are added at the beginring of Part I.

1. Whosoever will be saved: needeth before all things to hold fast the Catholick Faith.

2. Which Faith except a man keep whole and undefiled: without doubt he will perish everlastingily.

This verse is added to the beginning of Part II.

29. Furthermore it is necessary to eternal salvation: that he also believe faithfully the Incarnation of our Lord Jesus Christ.

30. Now the right faith is that we believe and confess: as v. 1 of Part II.

At the end of Part II this verse is also added.

42. This is the Catholick Faith: which except a man do faithfully and steadfastly believe he cannot be saved.

THE LITANY

To be said or sung on Sundays, Wednesdays, Fridays and on Rogation Days. It may be shortened by omitting petitions, provided that petitions are said from each section, and that all are concluded by 'Son of God: we beseech thee to hear us'.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle, and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *GEORGE*, our most gracious King and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies:

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Elizabeth*, *Mary* the Queen Mother, the Princess *Elizabeth*, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to bless the Viceroy of India, the Governors of Provinces, and their Councils, that in all their doings they may set forward thy Kingdom and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That it may please thee to bless the Commander-in-Chief in India, the Judges and all in authority in this land, and to guide them with thy gracious counsel;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless thy servants at this time (to be) admitted to the Order of Deacons

or of Priests, and to pour thy grace upon them ; that they may duly execute their office to the edifying of thy Church, and to the glory of thy holy name ;

To be used in Ember Weeks and on the day of Ordination.

We beseech thee to hear us, good Lord.

That it may please thee to further the work of thy Church in all the world, and to send forth labourers into the harvest ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the High Court of Parliament, and all the Ministers of the Crown, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and prosper the forces of the King by sea, land, and air, and to shield them in all dangers and adversities ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations, unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people

increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land, or air, or water, all women labouring of child, all sick persons, and young children; and to show thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our

use the kindly fruits of the earth; so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

When the Communion follows immediately all that follows may be omitted. At other times the Minister and people shall say together the Lord's Prayer, Our Father . . . deliver us from evil. Amen. and a selection from the Occasional Prayers and Thanksgivings ending with the Prayer of St. Chrysostom and the Grace. Alternatively the following Supplication may be used. It may also be used on Rogation Days, at penitential seasons, and in times of trouble.

A SUPPLICATION.

Minister. O Lord, deal not with us after our sins;
Answer. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful: Mercifully assist our prayers that we make before thee in all our troubles and adversities, whosoever they oppress us; and graciously hear us, that those evils, which the craft and subtlety of devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

Amen.

Minister and People. O Lord, arise, help us, and deliver us for thy name's sake.

Minister. O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

Minister and People. O Lord, arise, help us and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister and People. O Lord, arise, help us, and deliver us for thy name's sake.

Minister. From our enemies defend us, O Christ;
Answer. Graciously look upon our afflictions.

Minister. Pitifully behold the sorrows of our hearts;
Answer. Mercifully forgive the sins of thy people.

Minister. Favourably with mercy hear our prayers;

Answer. O Son of David, have mercy upon us.

Minister. Both now and ever vouchsafe to hear us, O Christ;

Answer. Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Minister. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A PRAYER OF SAINT CHRYSOSTOM.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy name thou wilt grant their requests: Fulfil now O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE TABLE OF PROPER PSALMS FOR CERTAIN DAYS

Note. At the discretion of the Minister one or more Psalms may be used in place of the whole number.

	Mattins	Evensong
Advent I	.. 1 and 7	46 and 48
Advent II	.. 9 and 11	50 and 67
Advent III	.. 73	75, 76 and 82
Advent IV	.. 94	96, 97 and 98
Christmas Eve	.. —	89 (1-36)
Christmas Day	.. 19 and 85	132
Christmas I	.. 2 and 8	45, 110 and 113
New Year's Eve	.. —	90, 133 and 134
Circumcision	.. 119 (1-32)	91 and 121
Christmas II	.. 103	104
Eve of Epiphany	.. —	19 and 87
Epiphany	.. 72	96, 97 and 117
Epiphany I	.. 46, 47 and 67	18
Epiphany II	.. 27 and 36	68
Epiphany III	.. 42 and 43	33 and 34
Epiphany IV	.. 60 and 63	74
Epiphany V	.. 99 and 112	106
Epiphany VI	.. 80 and 81	78
Septuagesima	.. 104	147 and 148
Sexagesima	.. 139	25 and 26
Quinquagesima	.. 15, 20 and 23	30 and 31
Ash Wednesday	.. 6, 32 and 38	102, 130 and 143
Lent I	.. 51	6, 32 and 143
Lent II	.. 119 (1-32)	119 (33-72)
Lent III	.. 119 (73-104)	119 (105-144)
Lent IV	.. 119 (145-176)	39 and 40
Lent V	.. 22	51
Lent VI	.. 61 and 62	86 and 130
Mon. in Holy Week	13 and 25	26, 27 and 28
Tues. in Holy Week	31	88
Wed. in Holy Week	41, 42 and 43	54 and 55
Thurs. in Holy Week	56 and 64	23 and 109
Good Friday	.. 22	40 and 69
Easter Even.	.. 23, 30 and 142	115, 116 and 117
Easter Day	.. 2, 16 and 111	113, 114 and 118
Easter I	.. 3 and 57	103
Easter II	.. 120, 121, 122, 123	65 and 66
Easter III	.. 124, 125, 126, 127	81 and 84
Easter IV	.. 128, 129, 130, 131	145 and 146
Easter V	.. 132, 133 and 134	107
Ascension Eve	.. —	15, 97 and 99
Ascension Day	.. 8 and 21	24, 47 and 110
Ascension I	.. 93 and 96	148, 149 and 150
Eve of Whitsun	.. —	48 and 145
Whitsunday	.. 68	104

		Matins	Evensong
Trinity Sunday	...	29 and 33	93, 99 and 115
Trinity I	...	1, 3 and 5	4, 7 and 8
Trinity II	...	10, 12 and 13	15, 16 and 17
Trinity III	...	18	19, 20 and 21
Trinity IV	...	24 and 25	22 and 23
Trinity V	...	26 and 28	27, 29 and 30
Trinity VI	...	31 and 32	33 and 36
Trinity VII	...	34	37
Trinity VIII	...	39 and 40	41, 42 and 43
Trinity IX	...	46, 47 and 48	44 and 45
Trinity X	...	50 and 53	51 and 54
Trinity XI	...	56 and 57	61, 62 and 63
Trinity XII	...	65 and 66	68
Trinity XIII	...	71	67 and 72
Trinity XIV	...	75 and 76	73 and 77
Trinity XV	...	84 and 85	89
Trinity XVI	...	86 and 87	90 and 91
Trinity XVII	...	92 and 93	100, 101 and 102
Trinity XVIII	...	103	107
Trinity XIX	...	111, 112 and 113	120, 121, 122, 123
Trinity XX	...	114 and 115	124, 125, 126, 127
Trinity XXI	...	116 and 117	128, 129, 130, 131
Trinity XXII	...	118	132, 133 and 134
Trinity XXIII	...	119 and 135	137, 138 and 139
Trinity XXIV	...	136	140, 141 and 142
Trinity XXV	...	49	79 and 83
Trinity XXVI	...	84 and 144	105
Trinity Last	...	145 and 146	147, 148, 149, 150

PSALMS FOR SPECIAL OCCASIONS

One or more of the following may be used on

Holy-days and their Eves. 1, 15, 24, 30, 34, 42, 43, 84, 91, 103, 111, 112, 113, 116, portions of 119, 131, 132, 138, 145, 146, 148, 149.

Rogation Days. 34, 62, 63, 65, 66, 67, 102, 121, 127, 144.

Feast of Dedication. 24, 48, 84, 122, 132, 133, 134.

Harvest Thanksgiving. 65, 67, 103, 104, 144, 145, 147, 148, 150.

Missions. 2, 45, 46, 47, 48, 67, 72, 85, 87, 96, 97, 100, 117.

Times of Trouble. 23, 25, 46, 77, 80, 86, 90, 130.

Thanksgivings. 30, 33, 65, 107, 111, 115, 138, 145, 146, 148, 150.

THE PSALMS

Note, that such Psalms or portions of Psalms as are enclosed within brackets may be omitted at the discretion of the Minister.

DAY 1. MORNING PRAYER

PSALM 1. *Beatus vir, qui non abiit, etc.*

1. Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.
2. But his delight is in the law of the Lord : and in his law will he exercise himself day and night.
3. And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.
4. His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.
5. As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.
6. Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.
7. But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM 2. *Quare fremuerunt gentes?*

1. Why do the heathen so furiously rage together : and why do the people imagine a vain thing ?
2. The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.
3. Let us break their bonds asunder : and cast away their cords from us.
4. He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5. Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6. Yet have I set my King : upon my holy hill of Sion.

7. I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8. Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9. Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10. Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11. Serve the Lord in fear : and rejoice unto him with reverence.

12. Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

PSALM 3. *'Domine, quid multiplicati?*

1. Lord, how are they increased that trouble me : many are they that rise against me.

2. Many one there be that say of my soul : There is no help for him in his God.

3. But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4. I did call upon the Lord with my voice : and he heard me out of his holy hill.

5. I laid me down and slept, and rose up again : for the Lord sustained me.

6. I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7. Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8. Salvation belongeth unto the Lord: and thy blessing is upon thy people.

PSALM 4. *Cum invocarem.*

1. Hear me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2. O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3. Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4. Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5. Offer the sacrifice of righteousness: and put your trust in the Lord.

6. There be many that say: Who will shew us any good?

7. Lord, lift thou up: the light of thy countenance upon us.

8. Thou hast put gladness in my heart: since the time that their corn, and wine, and oil, increased.

9. I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

PSALM 5. *Verba mea auribus.*

1. Ponder my words, O Lord: consider my meditation.

2. O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3. My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4. For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5. Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6. Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitful man.

7. But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8. Lead me, O Lord in thy righteousness, because of mine enemies : make thy way plain before my face.

9. For there is no faithfulness in his mouth : their inward parts are very wickedness.

10. Their throat is an open sepulchre : they flatter with their tongue.

11. Destroy thou them, O God ; let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12. And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them ; they that love thy name shall be joyful in thee ;

13. For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

DAY I. EVENING PRAYER

PSALM 6. *Domine, ne in furore.*

1. O Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2. Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3. My soul also is sore troubled : but, Lord, how long wilt thou punish me ?

4. Turn thee, O Lord, and deliver my soul : O save me for thy mercy's sake.

5. For in death no man remembereth thee : and who will give thee thanks in the pit ?

6. I am weary of my groaning ; every night wash I my bed : and water my couch with my tears.

7. My beauty is gone for very trouble : and worn away because of all mine enemies.

8. Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my petition : the Lord will receive my prayer.

10. All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSALM 7. *Domine, Deus meus.*

1. O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me :

2. Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

3. O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4. If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5. Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6. Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

7. And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8. The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9. O let the wickedness of the ungodly come to an end: but guide thou the just.

10. For the righteous God: trieth the very hearts and reins.

11. My help cometh of God: who preserveth them that are true of heart.

12. God is a righteous Judge, strong, and patient: and God is provoked every day.

13. If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14. He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15. Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16. He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17. For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18. I will give thanks unto the Lord, according to his righteousness: and I will praise the name of the Lord most High.

PSALM 8. *Domine, Dominus noster.*

1. O Lord our Governor, how excellent is thy name in all the world: thou that hast set thy glory above the heavens!

2. Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy, and the avenger.

3. For I will consider thy heavens, even the works of thy fingers: the moon and the stars, which thou hast ordained.

4. What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5. Thou madest him lower than the angels: to crown him with glory and worship.

6. Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7. All sheep and oxen: yea, and the beasts of the field;

8. The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9. O Lord our Governor: how excellent is thy name in all the world!

DAY 2. MORNING PRAYER

PSALM 9. *Confitebor tibi.*

1. I will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2. I will be glad and rejoice in thee: yea, my songs will I make of thy name, O thou most Highest.

3. While mine enemies are driven back: they shall fall and perish at thy presence.

4. For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

5. Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6. O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7. But the Lord shall endure for ever: he hath also prepared his seat for judgement.

8. For he shall judge the world in righteousness: and minister true judgement unto the people.

9. The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10. And they that know thy name will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11. O praise the Lord which dwelleth in Sion: shew the people of his doings.

12. For, when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13. Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14. That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15. The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16. The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17. The wicked shall be turned into hell: and all the people that forget God.

18. For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19. Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20. Put them in fear, O Lord: that the heathen may know themselves to be but men.

PSALM 10. *Ut quid, Domine?*

1. Why standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2. The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3. For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth.

4. The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5. His ways are alway grievous: thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6. For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7. His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8. He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9. For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10. He doth ravish the poor : when he getteth him into his net.

11. He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12. He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13. Arise, O Lord God, and lift up thine hand : forget not the poor.

14. Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15. Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16. That thou mayest take the matter into thine hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

17. Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18. The Lord is King for ever and ever : and the heathen are perished out of the land.

19. Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

20. To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

PSALM 11. *In Domino confido.*

1. In the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill ?
2. For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.
3. For the foundations will be cast down : and what hath the righteous done ?
4. The Lord is in his holy temple : the Lord's seat is in heaven.
5. His eyes consider the poor : and his eyelids try the children of men.
6. The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.
7. Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.
8. For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

DAY 2. EVENING PRAYER

PSALM 12. *Salvum me fac.*

1. Help me, Lord, for there is not one godly man left : for the faithful are diminished from among the children of men.
2. They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.
3. The Lord shall root out all deceitful lips : and the tongue that speaketh proud things ;
4. Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us ?
5. Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

6. I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7. The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

8. Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9. The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

PSALM 13. *Usque quo, Domine?*

1. How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2. How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3. Consider, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4. Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

5. But my trust is in thy mercy: and my heart is joyful in thy salvation.

6. I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the name of the Lord most Highest.

PSALM 14. *Dixit insipiens.*

1. The fool hath said in his heart: There is no God.

2. They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3. The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4. But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

[5. Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6. Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7. Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.]

8. Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9. There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10. As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11. Who shall give salvation unto Israel out of Sion ? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

DAY 3. 'MORNING PRAYER

PSALM 15. *Domine, quis habitabit?*

1. Lord, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

2. Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3. He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4. He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5. He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6. He that hath not given his money upon usury :
nor taken reward against the innocent.

7. Whoso doeth these things : shall never fall.

PSALM 16. *Conserua me, Domine.*

1. Preserve me, O God : for in thee have I put my trust.

2. O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3. All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

4. But they that run after another god : shall have great trouble.

5. Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6. The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7. The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8. I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9. I have set God always before me : for he is on my right hand, therefore I shall not fall.

10. Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11. For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12. Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSALM 17. *Exaudi, Domine.*

1. Hear the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2. Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3. Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4. Because of men's works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5. O hold thou up my goings in thy paths: that my footsteps slip not.

6. I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7. Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8. Keep me as the apple of an eye: hide me under the shadow of thy wings,

9. From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10. They are inclosed in their own fat: and their mouth speaketh proud things.

11. They lie waiting in our way on every side: turning their eyes down to the ground;

12. Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in secret places.

13. Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

14. From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15. They have children at their desire: and leave the rest of their substance for their babes.

16. But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

DAY 3. EVENING PRAYER

PSALM 18. *Diligam te, Domine.*

1. I will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2. I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3. The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4. The pains of hell came about me: the snares of death overtook me.

5. In my trouble I will call upon the Lord: and complain unto my God.

6. So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7. The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8. There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9. He bowed the heavens also, and came down: and it was dark under his feet.

10. He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11. He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12. At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13. The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14. He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15. The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16. He shall send down from on high to fetch me: and shall take me out of many waters.

17. He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18. They prevented me in the day of my trouble: but the Lord was my upholder.

19. He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20. The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21. Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22. For I have an eye unto all his laws: and will not cast out his commandments from me.

23. I was also uncorrupt before him: and eschewed mine own wickedness.

24. Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25. With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26. With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27. For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28. Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29. For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30. The way of God is an undefiled way: the word

of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31. For who is God, but the Lord: or who hath any strength, except our God?

32. It is God, that girdeth me with strength of war: and maketh my way perfect.

33. He maketh my feet like harts' feet: and setteth me up on high.

34. He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35. Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36. Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37. I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38. I will smite them, that they shall not be able to stand: but fall under my feet.

39. Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40. Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41. They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42. I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43. Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44. A people whom I have not known: shall serve me.

45. As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46. The strange children shall fail: and be afraid out of their prisons.

47. The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48. Even the God that seeth that I be avenged: and subdueth the people unto me.

49. It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50. For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy name.

51. Great prosperity giveth he unto his King: and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

DAY 4. MORNING PRAYER

PSALM 19. *Cæli enarrant.*

1. The heavens declare the glory of God: and the firmament sheweth his handy-work.

2. One day telleth another: and one night certifieth another.

3. There is neither speech nor language: but their voices are heard among them.

4. Their sound is gone out into all lands: and their words into the ends of the world.

5. In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6. It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7. The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8. The statutes of the Lord are right, and rejoice

the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9. The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11. Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12. Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13. Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14. Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15. O Lord : my strength, and my redeemer.

PSALM 20. *Exaudiat te Dominus.*

1. The Lord hear thee in the day of trouble : the name of the God of Jacob defend thee ;

2. Send thee help from the sanctuary : and strengthen thee out of Sion ;

3. Remember all thy offerings : and accept thy burnt-sacrifice :

4. Grant thee thy heart's desire : and fulfil all thy mind.

5. We will rejoice in thy salvation, and triumph in the name of the Lord our God : the Lord perform all thy petitions.

6. Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7. Some put their trust in chariots, and some in horses : but we will remember the name of the Lord our God.

8. They are brought down, and fallen : but we are risen, and stand upright.

9. Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSALM 21. *Domine, in virtute tua.*

1. The King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2. Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3. For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4. He asked life of thee, and thou gavest him a long life : even for ever and ever.

5. His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6. For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7. And why ? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8. All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9. Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10. Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11. For they intended mischief against thee : and imagined such a device as they are not able to perform.

12. Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13. Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

DAY 4. EVENING PRAYER

PSALM 22. *Deus, Deus meus.*

1. My God, my God, look upon me ; why hast thou forsaken me : and art so far from my health, and from the words of my complaint ?
2. O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.
3. And thou continuest holy : O thou worship of Israel.
4. Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.
5. They called upon thee, and were holpen : they put their trust in thee, and were not confounded.
6. But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.
7. All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,
8. He trusted in God, that he would deliver him : let him deliver him, if he will have him.
9. But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.
10. I have been left unto thee ever since I was born : thou art my God even from my mother's womb.
11. O go not from me, for trouble is hard at hand : and there is none to help me.
12. Many oxen are come about me : fat bulls of Basan close me in on every side.
13. They gape upon me with their mouths : as it were a ramping and a roaring lion.
14. I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.
15. My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16. For many dogs are come about me: and the council of the wicked layeth siege against me.

17. They pierced my hands and my feet; I may tell all my bones: they stand staring and looking upon me.

18. They part my garments among them: and cast lots upon my vesture.

19. But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20. Deliver my soul from the sword: my darling from the power of the dog.

21. Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

22. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23. O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24. For he hath not despised, nor abhorred, the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25. My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26. The poor shall eat, and be satisfied: they that seek after the Lord shall praise him; your heart shall live for ever.

27. All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28. For the kingdom is the Lord's: and he is the Governor among the people.

29. All such as be fat upon earth: have eaten, and worshipped.

30. All they that go down into the dust shall kneel before him: and no man hath quickened his own soul.

31. My seed shall serve him: they shall be counted unto the Lord for a generation.

32. They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

PSALM 23. *Dominus regit me.*

1. The Lord is my shepherd: therefore can I lack nothing.

2. He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3. He shall convert my soul: and bring me forth in the paths of righteousness, for his name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

5. Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6. But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

DAY 5. MORNING PRAYER

PSALM 24. *Domini est terra.*

1. The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

2. For he hath founded it upon the seas: and prepared it upon the floods.

3. Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4. Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5. He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6. This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8. Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

9. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10. Who is the King of glory: even the Lord of hosts, he is the King of glory.

PSALM 25. *Ad te, Domine, levavi.*

1. Unto thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2. For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3. Shew me thy ways, O Lord: and teach me thy paths.

4. Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5. Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses, which have been ever of old.

6. O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7. Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8. Them that are meek shall he guide in judgement: and such as are gentle, them shall he learn his way.

9. All the paths of the Lord are mercy and truth: unto such as keep his covenant, and his testimonies.

10. For thy name's sake, O Lord: be merciful unto my sin, for it is great.

11. What man is he, that feareth the Lord: him shall he teach in the way that he shall choose.

12. His soul shall dwell at ease: and his seed shall inherit the land.

13. The secret of the Lord is among them that fear him: and he will shew them his covenant.

14. Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15. Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16. The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17. Look upon my adversity and misery: and forgive me all my sin.

18. Consider mine enemies, how many they are: and they bear a tyrannous hate against me.

19. O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20. Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21. Deliver Israel, O God: out of all his troubles.

PSALM 26. *Judica me, Domine.*

1. Be thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2. Examine me, O Lord, and prove me: try out my reins and my heart.

3. For thy loving-kindness is ever before mine eyes: and I will walk in thy truth.

4. I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5. I have hated the congregation of the wicked: and will not sit among the ungodly.

6. I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7. That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8. Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9. O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10. In whose hands is wickedness : and their right hand is full of gifts.

11. But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12. My foot standeth right : I will praise the Lord in the congregations.

DAY 5. EVENING PRAYER

PSALM 27. *Dominus illuminatio.*

1. The Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

2. When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

3. Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4. One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5. For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6. And now shall he lift up mine head : above mine enemies round about me.

7. Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8. Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me ; and hear me.

9. My heart hath talked of thee, Seek ye my face :
Thy face, Lord, will I seek.

10. O hide not thou thy face from me : nor cast
thy servant away in displeasure.

11. Thou hast been my succour : leave me not,
neither forsake me, O God of my salvation.

12. When my father and my mother forsake me :
the Lord taketh me up.

13. Teach me thy way, O Lord : and lead me in
the right way, because of mine enemies.

14. Deliver me not over into the will of mine
adversaries : for there are false witnesses risen up
against me, and such as speak wrong.

15. I should utterly have fainted : but that I believe
verily to see the goodness of the Lord in the land of
the living.

16. O tarry thou the Lord's leisure : be strong, and
he shall comfort thine heart ; and put thou thy trust
in the Lord.

PSALM 28. *Ad te, Domine.*

1. Unto thee will I cry, O Lord my strength : think
no scorn of me ; lest, if thou make as though thou
hearest not, I become like them that go down into
the pit.

2. Hear the voice of my humble petitions, when I
cry unto thee : when I hold up my hands towards the
mercy-seat of thy holy temple.

3. O pluck me not away, neither destroy me with
the ungodly and wicked doers : which speak friendly
to their neighbours, but imagine mischief in their
hearts.

4. Reward them according to their deeds : and
according to the wickedness of their own inventions.

5. Recompense them after the work of their hands :
pay them that they have deserved.

6. For they regard not in their mind the works of

the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7. Praised be the Lord: for he hath heard the voice of my humble petitions.

8. The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9. The Lord is my strength: and he is the whole-some defence of his Anointed.

10. O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

PSALM 29. *Afferte Domino.*

1. Bring unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2. Give the Lord the honour due unto his name: worship the Lord with holy worship.

3. It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

4. It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5. The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6. He maketh them also to skip like a calf: Libanus also, and Sirion, like a young unicorn.

7. The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8. The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9. The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10. The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

DAY 6. MORNING PRAYER

PSALM 30. *Exaltabo te, Domine.*

1. I will magnify thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2. O Lord my God, I cried unto thee: and thou hast healed me.

3. Thou, Lord hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4. Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

5. For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6. And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hast made my hill so strong.

7. Thou didst turn thy face from me: and I was troubled.

8. Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9. What profit is there in my blood: when I go down to the pit?

10. Shall the dust give thanks unto thee: or shall it declare thy truth?

11. Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12. Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13. Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

PSALM 31. *In te, Domine, speravi.*

1. In thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2. Bow down thine ear to me : make haste to deliver me.

3. And be thou my strong rock, and house of defence : that thou mayest save me.

4. For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy name's sake.

5. Draw me out of the net, that they have laid privily for me : for thou art my strength.

6. Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7. I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8. I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9. Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10. Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11. For my life is waxen old with heaviness : and my years with mourning.

12. My strength faileth me, because of mine iniquity : and my bones are consumed.

13. I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.

14. I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15. For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16. But my hope hath been in thee, O Lord : I have said, Thou art my God.

17. My time is in thy hand ; deliver me from the

hand of mine enemies : and from them that persecute me.

18. Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

19. Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20. Let the lying lips be put to silence : which cruelly, disdainfully, and spitefully, speak against the righteous.

21. O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22. Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23. Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24. And when I made haste, I said : I am cast out of the sight of thine eyes.

25. Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26. O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27. Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

DAY 6. EVENING PRAYER

PSALM 32. *Beati, quorum.*

1. Blessed is he whose unrighteousness is forgiven : and whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3. For while I held my tongue : my bones consumed away through my daily complaining.

4. For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5. I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6. I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7. For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8. Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9. I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10. Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11. Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12. Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSALM 33. *Exultate, justi.*

1. Rejoice in the Lord, O ye righteous : for it becometh well the just to be thankful.

2. Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3. Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4. For the word of the Lord is true : and all his works are faithful.

5. He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6. By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7. He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8. Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9. For he spake, and it was done : he commanded, and it stood fast.

10. The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11. The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12. Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13. The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14. He fashioneth all the hearts of them : and understandeth all their works.

15. There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16. A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17. Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18. To deliver their soul from death : and to feed them in the time of dearth.

19. Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20. For our heart shall rejoice in him : because we have hoped in his holy name.

21. Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSALM 34. *Benedicam Domino.*

1. I will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2. My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3. O praise the Lord with me : and let us magnify his name together.

4. I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5. They had an eye unto him, and were lightened : and their faces were not ashamed.

6. Lo, the poor crieth and the Lord heareth him : yea, and saveth him out of all his troubles.

7. The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8. O taste, and'see, how gracious the Lord is : blessed is the man that trusteth in him.

9. O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10. The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11. Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12. What man is he that lusteth to live : and would fain see good days ?

13. Keep thy tongue from evil : and thy lips, that they speak no guile.

14. Eschew evil, and do good : seek peace, and ensue it.

15. The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16. The countenance of the Lord is against them that

do evil : to root out the remembrance of them from the earth.

17. The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18. The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19. Great are the troubles of the righteous : but the Lord delivereth him out of all.

20. He keepeth all his bones : so that not one of them is broken.

21. But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22. The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

DAY 7. MORNING PRAYER

PSALM 35. *Judica, Domine.*

1. Plead thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2. Lay hand upon the shield and buckler : and stand up to help me.

3. Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4. Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5. Let them be as the dust before the wind : and the angel of the Lord scattering them.

6. Let their way be dark and slippery : and let the angel of the Lord persecute them.

7. For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8. Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself: that he may fall into his own mischief.

9. And, my soul, be joyful in the Lord: it shall rejoice in his salvation.

10. All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11. False witnesses did rise up: they laid to my charge things that I knew not.

12. They rewarded me evil for good: to the great discomfort of my soul.

13. Nevertheless, when they were sick, I put on sack-cloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14. I behaved myself as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15. But in mine adversity they rejoiced, and gathered themselves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16. With the flatterers were busy mockers: who gnashed upon me with their teeth.

17. Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18. So will I give thee thanks in the great congregation: I will praise thee among much people.

19. O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20. And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21. They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

22. This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23. Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24. Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25. Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26. Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27. Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28. And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

PSALM 36. *Dixit iniquitus.*

1. My heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2. For he flattereth himself in his own sight: until his abominable sin be found out.

3. The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4. He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5. Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6. Thy righteousness standeth like the strong mountains: thy judgements are like the great deep.

7. Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God: and the children of

men shall put their trust under the shadow of thy wings.

8. They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9. For with thee is the well of life: and in thy light shall we see light.

10. O continue forth thy loving-kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11. O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12. There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

DAY 7. EVENING PRAYER

PSALM 37. *Noli æmulari.*

1. Fret not thyself because of the ungodly: neither be thou envious against the evil doers.

2. For they shall soon be cut down like the grass: and be withered even as the green herb.

3. Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4. Delight thou in the Lord: and he shall give thee thy heart's desire.

5. Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6. He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7. Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8. Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

9. Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10. Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11. But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12. The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13. The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14. The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15. Their sword shall go through their own heart : and their bow shall be broken.

16. A small thing that the righteous hath : is better than great riches of the ungodly.

17. For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18. The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19. They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20. As for the ungodly, they shall perish ; and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.

21. The ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.

22. Such as are blessed of God shall possess the land : and they that are cursed of him shall be rooted out.

23. The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24. Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25. I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26. The righteous is ever merciful, and lendeth : and his seed is blessed.

27. Flee from evil, and do the thing that is good : and dwell for evermore.

28. For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29. The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30. The righteous shall inherit the land : and dwell therein for ever.

31. The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32. The law of his God is in his heart : and his goings shall not slide.

33. The ungodly seeth the righteous : and seeketh occasion to slay him.

34. The Lord will not leave him in his hand : nor condemn him when he is judged.

35. Hope thou in the Lord, and keep his way, and he shall promote 'thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36. I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37. I went by, and lo, he was gone : I sought him, but his place could no where be found.

38. Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39. As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40. But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41. And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

DAY 8. MORNING PRAYER

PSALM 38. *Domine, ne in furore.*

1. Put me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.
2. For thine arrows stick fast in me : and thy hand presseth me sore.
3. There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.
4. For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.
5. My wounds stink, and are corrupt : through my foolishness.
6. I am brought into so great trouble and misery : that I go mourning all the day long.
7. For my loins are filled with a sore disease : and there is no whole part in my body.
8. I am feeble, and sore smitten : I have roared for the very disquietness of my heart.
9. Lord, thou knowest all my desire : and my groaning is not hid from thee.
10. My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.
11. My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.
12. They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.
13. As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.
14. I became even as a man that heareth not : and in whose mouth are no reproofs.
15. For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.
16. I have required that they, even mine enemies,

should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

17. And I, truly, am set in the plague: and my heaviness is ever in my sight.

18. For I will confess my wickedness: and be sorry for my sin.

19. But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20. They also that reward evil for good are against me: because I follow the thing that good is.

21. Forsake me not, O Lord my God: be not thou far from me.

22. Haste thee to help me: O Lord God of my salvation.

PSALM 39. *Dixi, custodiam.*

1. I said, I will take heed to my ways: that I offend not in my tongue.

2. I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3. I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4. My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

5. Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

6. Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7. For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8. And now, Lord, what is my hope: truly my hope is even in thee.

9. Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10. I became dumb, and opened not my mouth: for it was thy doing.

11. Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12. When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13. Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14. For I am a stranger with thee: and a sojourner, as all my fathers were.

15. O spare me a little that I may recover my strength: before I go hence, and be no more seen.

PSALM 40. *Expectans expectavi.*

1. I waited patiently for the Lord: and he inclined unto me, and heard my calling.

2. He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3. And he hath put a new song in my mouth: even a thanksgiving unto our God.

4. Many shall see it, and fear: and shall put their trust in the Lord.

5. Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6. O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward: and yet there is no man that ordereth them unto thee.

7. If I should declare them, and speak of them: they should be more than I am able to express.

8. Sacrifice, and meat-offering, thou wouldest not : but mine ears hast thou opened.

9. Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,

10. In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

11. I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12. I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13. I have not kept back thy loving mercy and truth : from the great congregation.

14. Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

15. For innumerable troubles are come about me ; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16. O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17. Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18. Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19. Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20. As for me, I am poor and needy : but the Lord careth for me.

21. Thou art my helper and redeemer : make no long tarrying, O my God.

DAY 8. EVENING PRAYER

PSALM 41. *Beatus qui intelligit.*

1. Blessed is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.
2. The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.
3. The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.
4. I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.
5. Mine enemies speak evil of me : When shall he die, and his name perish ?
6. And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.
7. All mine enemies whisper together against me : even against me do they imagine this evil.
8. Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.
9. Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.
10. But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.
11. By this I know thou favourest me : that mine enemy doth not triumph against me.
12. And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.
13. Blessed be the Lord God of Israel : world without end. Amen.

PSALM 42. *Quemadmodum.*

1. Like as the hart desireth the water-brooks : so longeth my soul after thee, O God.
2. My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3. My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4. Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5. In the voice of praise and thanksgiving : among such as keep holy-day.

6. Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7. Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8. My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9. One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10. The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11. I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

12. My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13. Namely, while they say daily unto me : Where is now thy God ?

14. Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15. O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSALM 43. Judica me, Deus.

1. Give sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2. For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me ?

3. O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4. And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5. Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6. O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

DAY 9. MORNING PRAYER

PSALM 44. *Deus, auribus.*

1. We have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;

2. How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3. For they gat not the land in possession through their own sword : neither was it their own arm that helped them ;

4. But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5. Thou art my King, O God : send help unto Jacob.

6. Through thee will we overthrow our enemies : and in thy name will we tread them under, that rise up against us.

7. For I will not trust in my bow : it is not my sword that shall help me ; .

8. But it is thou that savest us from our enemies : and putteth them to confusion that hate us.

9. We make our boast of God all day long : and will praise thy name for ever.

10. But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11. Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12. Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13. Thou sellest thy people for nought : and takest no money for them.

14. Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15. Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16. My confusion is daily before me : and the shame of my face hath covered me;

17. For the voice of the slanderer and blasphemer : for the enemy and avenger.

18. And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19. Our heart is not turned back : neither our steps gone out of thy way ;

20. No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21. If we have forgotten the name of our God, and holden up our hands to any strange god : shall not God search it out ? for he knoweth the very secrets of the heart.

22. For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23. Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24. Wherefore hidest thou thy face : and forgettest our misery and trouble ?

25. For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26. Arise, and help us : and deliver us for thy mercy's sake.

PSALM 45. *Eructavit cor*

1. My heart is inditing of a good matter: I speak of the things which I have made unto the King.
2. My tongue is the pen: of a ready writer.
3. Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.
4. Gird thee with thy sword upon thy thigh, O thou most Mighty: according to thy worship and renown.
5. Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.
6. Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the King's enemies.
7. Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.
8. Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
9. All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.
10. Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.
11. Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.
12. So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.
13. And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.
14. The King's daughter is all glorious within: her clothing is of wrought gold.

15. She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16. With joy and gladness shall they be brought: and shall enter into the King's palace.

17. Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18. I will remember thy name from one generation to another: therefore shall the people give thanks unto thee, world without end.

PSALM 46. *Deus noster refugium.*

1. God is our hope and strength: a very present help in trouble.

2. Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

3. Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4. The rivers of the flood thereof shall make glad the city of Gód: the holy place of the tabernacle of the most Highest.

5. God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6. The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7. The Lord of hosts is with us: the God of Jacob is our refuge.

8. O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9. He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10. Be still then, and know that I am God: I will

be exalted among the heathen, and I will be exalted in the earth.

11. The Lord of hosts is with us: the God of Jacob is our refuge.

DAY 9. EVENING PRAYER

PSALM 47. *Omnes gentes, plaudite.*

1. O clap your hands together, all ye people: O sing unto God with the voice of melody.

2. For the Lord is high, and to be feared: he is the great King upon all the earth.

3. He shall subdue the people under us: and the nations under our feet.

4. He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5. God is gone up with a merry noise: and the Lord with the sound of the trump.

6. O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7. For God is the King of all the earth: sing ye praises with understanding.

8. God reigneth over the heathen: God sitteth upon his holy seat.

9. The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM 48. *Magnus Dominus.*

1. Great is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2. The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3. For, lo, the kings of the earth: are gathered, and gone by together.

4. They marvelled to see such things: they were astonished, and suddenly cast down.

5. Fear came there upon them, and sorrow: as upon a woman in her travail.

6. Thou shalt break the ships of the sea: through the east-wind.

7. Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

8. We wait for thy loving-kindness, O God: in the midst of thy temple.

9. O God, according to thy name, so is thy praise unto the world's end: thy right hand is full of righteousness.

10. Let the mount Sion rejoice, and the daughter of Judah be glad: because of thy judgements.

11. Walk about Sion, and go round about her: and tell the towers thereof.

12. Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13. For this God is our God for ever and ever: he shall be our guide unto death.

PSALM 49. *Audite hæc, omnes.*

1. O hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2. High and low, rich and poor: one with another.

3. My mouth shall speak of wisdom: and my heart shall muse of understanding.

4. I will incline mine ear to the parable: and shew my dark speech upon the harp.

5. Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6. There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7. But no man may deliver his brother: nor make agreement unto God for him;

8. For it cost more to redeem their souls : so that he must let that alone for ever ;

9. Yea, though he live long : and see not the grave.

10. For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11. And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12. Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13. This is their foolishness : and their posterity praise their saying.

14. They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15. But God hath delivered my soul from the place of hell : for he shall receive me.

16. Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17. For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18. For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19. He shall follow the generation of his fathers : and shall never see light.

20. Man being in honour hath no understanding : but is compared unto the beasts that perish.

DAY 10. MORNING PRAYER

PSALM 50. *Deus deorum.*

1. The Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2. Out of Sion hath God appeared: in perfect beauty.

3. Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4. He shall call the heaven from above: and the earth, that he may judge his people.

5. Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6. And the heaven shall declare his righteousness: for God is Judge himself.

7. Hear, O my people, and I will speak: I myself will testify against thee, O Israel; for I am God, even thy God.

8. I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9. I will take no bullock out of thine house: nor he-goat out of thy folds.

10. For all the beasts of the forest are mine: and so are the cattle upon a thousand hills.

11. I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12. If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13. Thinkest thou that I will eat bulls' flesh: and drink the blood of goats?

14. Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15. And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16. But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17. Whereas thou hatest to be reformed: and hast cast my words behind thee?

18. When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19. Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20. Thou satest, and spakest against thy brother: yea, and hast slandered thine own mother's son.

21. These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself: but I will reprove thee, and set before thee the things that thou hast done.

22. O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23. Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right will I shew the salvation of God.

PSALM 51. *Miserere mei, Deus.*

1. Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

2. Wash me throughly from my wickedness: and cleanse me from my sin.

3. For I acknowledge my faults: and my sin is ever before me.

4. Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5. Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6. But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7. Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8. Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9. Turn thy face from my sins: and put out all my misdeeds.

10. Make me a clean heart, O God: and renew a right spirit within me.

11. Cast me not away from thy presence : and take not thy holy Spirit from me.

12. O give me the comfort of thy help again : and stablish me with thy free Spirit.

13. Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14. Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15. Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16. For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17. The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18. O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19. Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSALM 52. *Quid gloriaris?*

1. Why boastest thou thyself, thou tyrant : that thou canst do mischief ;

2. Whereas the goodness of God : endureth yet daily ?

3. Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4. Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5. Thou hast loved to speak all words that may do hurt : O thou false tongue.

6. Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7. The righteous also shall see this, and fear : and shall laugh him to scorn ;

8. Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9. As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10. I will always give thanks unto thee for that thou hast done : and I will hope in thy name, for thy saints like it well.

DAY 10. EVENING PRAYER

PSALM 53. *Dixit insipiens.*

1. The foolish body hath said in his heart : There is no God.

2. Corrupt are they, and become abominable in their wickedness : there in none that doeth good.

3. God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

4. But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5. Are not they without understanding that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6. They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7. Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity !

8. Then should Jacob rejoice : and Israel should be right glad.

PSALM 54. *Deus, in nomine.*

1. Save me, O God, for thy name's sake : and avenge me in thy strength.
2. Hear my prayer, O God : and hearken unto the words of my mouth.
3. For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.
4. Behold, God is my helper : the Lord is with them that uphold my soul.
5. He shall reward evil unto mine enemies : destroy thou them in thy truth.
6. An offering of a free heart will I give thee, and praise thy name, O Lord : because it is so comfortable.
7. For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSALM 55. *Exaudi, Deus.*

1. Hear my prayer, O God : and hide not thyself from my petition.
2. Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.
3. The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief ; so maliciously are they set against me.
4. My heart is disquieted within me : and the fear of death is fallen upon me.
5. Fearfulness and trembling are come upon me : and an horrible-dread hath overwhelmed me.
6. And I said, O that I had wings like a dove : for then would I flee away, and be at rest.
7. Lo, then would I get me away far off : and remain in the wilderness.
8. I would make haste to escape : because of the stormy wind and tempest.
9. Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10. Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11. Wickedness is therein : deceit and guile go not out of their streets.

12. For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13. Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

14. But it was even thou, my companion : my guide, and mine own familiar friend:

15. We took sweet counsel together : and walked in the house of God as friends.

[16. Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.]

17. As for me, I will call upon God : and the Lord shall save me.

18. In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19. It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20. Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21. He laid his hands upon such as be at peace with him : and he brake his covenant.

22. The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23. O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24. And as for them : thou, O God, shalt bring them into the pit of destruction.

25. The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

DAY II. MORNING PRAYER

PSALM 56. *Miserere mei, Deus.*

1. Be merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2. Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3. Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4. I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5. They daily mistake my words: all that they imagine is to do me evil.

6. They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7. Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8. Thou tellest my flittings; put my tears into thy bottle: are not these things noted in thy book?

9. Whosoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10. In God's word will I rejoice: in the Lord's word will I comfort me.

11. Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12. Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13. For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

PSALM 57. *Miserere mei, Deus.*

1. Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2. I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3. He shall send from heaven : and save me from the reproof of him that would eat me up.

4. God shall send forth his mercy and truth : my soul is among lions.

5. And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6. Set up thyself, O God, above the heavens : and thy glory above all the earth.

7. They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8. My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9. Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10. I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11. For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12. Set up thyself, O God, above the heavens : and thy glory above all the earth.

[PSALM 58. *Si vere utique.*

1. Are your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2. Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3. The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4. They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

5. Which refuseth to hear the voice of the charmer : charm he never so wisely.

6. Break their teeth, O God, in their mouths ; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows let them be rooted out.

7. Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8. Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9. The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10. So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.]

DAY 11. EVENING PRAYER

PSALM 59. *Eripe me de inimicis.*

1. Deliver me from mine enemies, O God : defend me from them that rise up against me.

2. O deliver me from the wicked doers : and save me from the blood-thirsty men.

3. For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4. They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5. Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6. They go to and fro in the evening : they grin like a dog, and run about through the city.

7. Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

8. But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9. My strength will I ascribe unto thee : for thou art the God of my refuge.

10. God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11. Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12. For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13. Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14. And in the evening they will return : grin like a dog, and will go about the city.

15. They will run here and there for meat : and grudge if they be not satisfied.

16. As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17. Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

PSALM 60. *Deus, repulisti nos.*

1. O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2. Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3. Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4. Thou hast given a token for such as fear thee : that they may triumph because of the truth.
5. Therefore were thy beloved delivered : help me with thy right hand, and hear me.
6. God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.
7. Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my law-giver ;
8. Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.
9. Who will lead me into the strong city : who will bring me into Edom ?
10. Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?
11. O be thou our help in trouble : for vain is the help of man.
12. Through God will we do great acts : for it is he that shall tread down our enemies.

PSALM 61. *Exaudi, Deus.*

1. Hear my crying, O God : give ear unto my prayer.
2. From the ends of the earth will I call upon thee : when my heart is in heaviness.
3. O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.
4. I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.
5. For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy name.
6. Thou shalt grant the King a long life : that his years may endure throughout all generations.
7. He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8. So will I alway sing praise unto thy name : that I may daily perform my vows.

DAY 12. MORNING PRAYER

PSALM 62. *Nonne Deo?*

1. My soul truly waiteth still upon God : for of him cometh my salvation.

2. He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3. How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4. Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5. Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6. He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7. In God is my health, and my glory : the rock of my might, and in God is my trust.

8. O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9. As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10. O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11. God spake once, and twice I have also heard the same : that power belongeth unto God ;

12. And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PSALM 63. *Deus, Deus meus.*

1. O God, thou art my God : early will I seek thee.
2. My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.
3. Thus have I looked for thee in holiness : that I might behold thy power and glory.
4. For thy loving-kindness is better than the life itself : my lips shall praise thee.
5. As long as I live will I magnify thee on this manner : and lift up my hands in thy name.
6. My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.
7. Have I not remembered thee in my bed : and thought upon thee when I was waking ?
8. Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.
9. My soul hangeth upon thee : thy right hand hath upholden me.
10. These also that seek the hurt of my soul : they shall go under the earth.
11. Let them fall upon the edge of the sword : that they may be a portion for foxes.
12. But the King shall rejoice in God ; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

PSALM 64. *Exaudi, Deus.*

1. Hear my voice, O God, in my prayer : preserve my life from fear of the enemy.
2. Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;
3. Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;
4. That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.
5. They encourage themselves in mischief : and

commune among themselves how they may lay snares, and say, that no man shall see them.

6. They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7. But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8. Yea, their own tongues shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.

9. And all men that see it shall say, This hath God done: for they shall perceive that it is his work.

10. The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

DAY 12. EVENING PRAYER

PSALM 65. *Te decet hymnus.*

1. Thou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2. Thou that hearest the prayer: unto thee shall all flesh come.

3. My misdeeds prevail against me: O be thou merciful unto our sins.

4. Blessed is the man, whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5. Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6. Who in his strength setteth fast the mountains: and is girded about with power.

7. Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8. They also that dwell in the uttermost parts of the

earth shall be afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

9. Thou visitest the earth, and blessest it: thou makest it very plenteous.

10. The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11. Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12. Thou crownest the year with thy goodness: and thy clouds drop fatness.

13. They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

14. The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM 66. *Jubilate Deo.*

1. O be joyful in God, all ye lands: sing praises unto the honour of his name, make his praise to be glorious.

2. Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3. For all the world shall worship thee: sing of thee, and praise thy name.

4. O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5. He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

6. He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

7. O praise our God, ye people: and make the voice of his praise to be heard;

8. Who holdeth our soul in life : and suffereth not our feet to slip.

9. For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10. Thou broughtest us into the snare : and laidest trouble upon our loins.

11. Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12. I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13. I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14. O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15. I called unto him with my mouth : and gave him praises with my tongue.

16. If I incline unto wickedness with mine heart : the Lord will not hear me.

17. But God hath heard me : and considered the voice of my prayer.

18. Praised be God who hath not cast out my prayer : nor turned his mercy from me.

PSALM 67. *Deus misereatur.*

1. God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

2. That thy way may be known upon earth : thy saving health among all nations.

3. Let the people praise thee, O God : yea, let all the people praise thee.

4. O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5. Let the people praise thee, O God: let all the people praise thee.

6. Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7. God shall bless us: and all the ends of the world shall fear him.

DAY 13. MORNING PRAYER

PSALM 68. *Exurgat Deus.*

1. Let God arise, and let his enemies be scattered: let them also that hate him flee before him.

2. Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3. But let the righteous be glad and rejoice before God: let them also be merry and joyful.

4. O sing unto God, and sing praises unto his name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his name JAH, and rejoice before him.

5. He is a Father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6. He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7. O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8. The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9. Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10. Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11. The Lord gave the word : great was the company of the preachers.

12. Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13. Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14. When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15. As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16. Why hop ye so, ye high hills ? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17. The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18. Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19. Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20. He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

[21. God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22. The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23. That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.]

24. It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25. The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26. Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27. There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28. Thy God hath sent forth strength for thee : establish the thing, O God, that thou hast wrought in us,

29. For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30. When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31. Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32. Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;

33. Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34. Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35. O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

DAY 13. EVENING PRAYER

PSALM 69. *Salvum me fac.*

1. Save me, O God : for the waters are come in, even unto my soul.

2. I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3. I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

4. They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5. I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6. Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7. And why ? for thy sake have I suffered reproof : shame hath covered my face.

8. I am become a stranger unto my brethren : even an alien unto my mother's children.

9. For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10. I wept, and chastened myself with fasting : and that was turned to my reproof.

11. I put on sackcloth also : and they jested upon me.

12. They that sit in the gate speak against me : and the drunkards make songs upon me.

13. But, Lord, I make my prayer unto thee : in an acceptable time.

14. Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15. Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16. Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17. Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18. And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19. Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20. Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21. Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22. They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

[23. Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24. Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25. Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26. Let their habitation be void : and no man to dwell in their tents.

27. For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28. Let them fall from one wickedness to another : and not come into thy righteousness.

29. Let them be wiped out of the book of the living : and not be written among the righteous.]

30. As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31. I will praise the name of God with a song : and magnify it with thanksgiving.

32. This also shall please the Lord : better than a bullock that hath horns and hoofs.

33. The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34. For the Lord heareth the poor : and despiseth not his prisoners.

35. Let heaven and earth praise him : the sea, and all that moveth therein.

36. For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37. The posterity also of his servants shall inherit it: and they that love his name shall dwell therein.

PSALM 70. *Deus in adjutorium.*

1. Haste thee, O God, to deliver me: make haste to help me, O Lord.

2. Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion that wish me evil.

3. Let them for their reward be soon brought to shame: that cry over me, There, there.

4. But let all those that seek thee be joyful and glad in thee: and let all such as delight in thy salvation say alway, The Lord be praised.

5. As for me, I am poor and in misery: haste thee unto me, O God.

6. Thou art my helper, and my redeemer: O Lord, make no long tarrying.

DAY 14. MORNING PRAYER

PSALM 71. *In te, Domine, speravi.*

1. In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me, in thy righteousness: incline thine ear unto me, and save me.

2. Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3. Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4. For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5. Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

6. I am become as it were a monster unto many : but my sure trust is in thee.

7. O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8. Cast me not away in the time of age : forsake me not when my strength faileth me.

9. For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10. Go not far from me, O God : my God, haste thee to help me.

11. Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12. As for me, I will patiently abide alway : and will praise thee more and more.

13. My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14. I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15. Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16. Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17. Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

18. O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19. Thou hast brought me to great honour: and comforted me on every side.

20. Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou Holy One of Israel.

21. My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22. My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

PSALM 72. *Deus, judicium.*

1. Give the King thy judgements, O God: and thy righteousness unto the King's son.

2. Then shall he judge thy people according unto right: and defend the poor.

3. The mountains also shall bring peace: and the little hills righteousness unto the people.

4. He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5. They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6. He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7. In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8. His dominion shall be also from the one sea to the other: and from the flood unto the world's end.

9. They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10. The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11. All kings shall fall down before him: all nations shall do him service.

12. For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13. He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14. He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15. He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16. There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17. His name shall endure for ever ; his name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

18. Blessed be the Lord God, even the God of Israel : which only doeth wondrous things.

19. And blessed be the name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

DAY 14. EVENING PRAYER

PSALM 73. *Quam bonus Israel !*

1. Truly God is loving unto Israel : even unto such as are of a clean heart.

2. Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3. And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4. For they are in no peril of death : but are lusty and strong.

5. They come in no misfortune like other folk : neither are they plagued like other men.

6. And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7. Their eyes swell with fatness : and they do even what they lust.

8. They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9. For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10. Therefore fall the people unto them : and there-out suck they no small advantage.

11. Tush, say they, how should God perceive it : is there knowledge in the most High ?

12. Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13. All the day long have I been punished : and chastened every morning.

14. Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15. Then thought I to understand this : but it was too hard for me,

16. Until I went into the sanctuary of God : then understood I the end of these men ;

17. Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18. Oh, how suddenly do they consume : perish, and come to a fearful end !

19. Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20. Thus my heart was grieved : and it went even through my reins.

21. So foolish was I, and ignorant : even as it were a beast before thee.

22. Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23. Thou shalt guide me with thy counsel : and after that receive me with glory.

24. Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25. My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26. For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27. But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSALM 74. *Ut quid, Deus?*

1. O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2. O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3. Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4. Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5. Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6. He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7. But now they break down all the carved work thereof : with axes and hammers.

8. They have set fire upon thy holy places : and have defiled the dwelling-place of thy name, even unto the ground.

9. Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10. We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11. O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy name, for ever?

12. Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13. For God is my King of old: the help that is done upon earth he doeth it himself.

14. Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15. Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16. Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

17. The day is thine, and the night is thine: thou hast prepared the light and the sun.

18. Thou hast set all the borders of the earth: thou hast made summer and winter.

19. Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy name.

20. O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21. Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22. O let not the simple go away ashamed: but let the poor and needy give praise unto thy name.

23. Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24. Forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more.

DAY 15. MORNING PRAYER

PSALM 75. *Confitebimur tibi.*

1. Unto thee, O God, do we give thanks : yea, unto thee do we give thanks.
2. Thy name also is so nigh : and that do thy wondrous works declare.
3. When I receive the congregation : I shall judge according unto right.
4. The earth is weak, and all the inhabiter thereof : I bear up the pillars of it.
5. I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.
6. Set not up your horn on high : and speak not with a stiff neck.
7. For promotion cometh neither from the east, nor from the west : nor yet from the south.
8. And why ? God is the Judge : he putteth down one; and setteth up another.
9. For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.
10. As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.
11. But I will talk of the God of Jacob : and praise him for ever.
12. All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSALM 76. *Notus in Iudea.*

1. In Jewry is God known : his name is great in Israel.
2. At Salem is his tabernacle : and his dwelling in Sion.
3. There brake he the arrows of the bow : the shield, the sword, and the battle.

4. Thou art of more honour and might: than the hills of the robbers.
5. The proud are robbed, they have slept their sleep: and all the men whose hands were mighty have found nothing.
6. At thy rebuke, O God of Jacob: both the chariot and horse are fallen.
7. Thou, even thou art to be feared: and who may stand in thy sight when thou art angry?
8. Thou didst cause thy judgement to be heard from heaven: the earth trembled, and was still,
9. When God arose to judgement: and to help all the meek upon earth.
10. The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.
11. Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.
12. He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

PSALM 77. *Voce mea ad Dominum.*

1. I will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.
2. In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.
3. When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.
4. Thou holdest mine eyes waking: I am so feeble, that I cannot speak.
5. I have considered the days of old: and the years that are past.
6. I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7. Will the Lord absent himself for ever: and will he be no more intreated?

8. Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9. Hath God forgotten to be gracious: and will he shut up his loving-kindness in displeasure?

10. And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11. I will remember the works of the Lord: and call to mind thy wonders of old time.

12. I will think also of all thy works: and my talking shall be of thy doings.

13. Thy way, O God, is holy: who is so great a God as our God?

14. Thou art the God that doeth wonders: and hast declared thy power among the people.

15. Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16. The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17. The clouds poured out water, the air thundered: and thine arrows went abroad.

18. The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.

19. Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20. Thou leddest thy people like sheep: by the hand of Moses and Aaron.

DAY 15. EVENING PRAYER

PSALM 78. *Attendite, popule.*

1. Hear my law, O my people: incline your ears unto the words of my mouth.

2. I will open my mouth in a parable: I will declare hard sentences of old;

3. Which we have heard and known : and such as our fathers have told us ;
4. That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.
5. He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;
6. That their posterity might know it : and the children which were yet unborn :
7. To the intent that when they came up : they might shew their children the same ;
8. That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;
9. And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;
10. Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.
11. They kept not the covenant of God : and would not walk in his law ;
12. But forgat what he had done : and the wonderful works that he had shewed for them.
13. Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.
14. He divided the sea, and let them go through : he made the waters to stand on an heap.
15. In the day-time also he led them with a cloud : and all the night through with a light of fire.
16. He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.
17. He brought waters out of the stony rock : so that it gushed out like the rivers.

18. Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19. They tempted God in their hearts : and required meat for their lust.

20. They spake against God also, saying : Shall God prepare a table in the wilderness ?

21. He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22. When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23. Because they believed not in God : and put not their trust in his help.

24. So he commanded the clouds above : and opened the doors of heaven.

25. He rained down manna also upon them for to eat : and gave them food from heaven.

26. So man did eat angels' food : for he sent them meat enough.

27. He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28. He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29. He let it fall among their tents : even round about their habitation.

30. So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31. But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32. But for all this they sinned yet more : and believed not his wondrous works.

33. Therefore their days did he consume in vanity : and their years in trouble.

34. When he slew them, they sought him: and turned them early, and enquired after God.

35. And they remembered that God was their strength: and that the high God was their redeemer.

36. Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37. For their heart was not whole with him: neither continued they stedfast in his covenant.

38. But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39. Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40. For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41. Many a time did they provoke him in the wilderness: and grieved him in the desert.

42. They turned back, and tempted God: and moved the Holy One in Israel.

43. They thought not of his hand: and of the day when he delivered them from the hand of the enemy:

44. How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45. He turned their waters into blood: so that they might not drink of the rivers.

46. He sent lice among them, and devoured them up: and frogs to destroy them.

47. He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48. He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49. He smote their cattle also with hail-stones: and their flocks with hot thunder-bolts.

50. He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51. He made a way to his indignation, and spared

not their soul from death : but gave their life over to the pestilence ;

52. And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53. But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54. He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55. And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56. He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57. So they tempted, and displeased the most high God : and kept not his testimonies ;

58. But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59. For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60. When God heard this, he was wroth : and took sore displeasure at Israel.

61. So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62. He delivered their power into captivity : and their beauty into the enemy's hand.

63. He gave his people over also unto the sword : and was wroth with his inheritance.

64. The fire consumed their young men : and their maidens were not given to marriage.

65. Their priests were slain with the sword : and there were no widows to make lamentation.

66. So the Lord awaked as one out of sleep : and like a giant refreshed with wine. .

67. He smote his enemies in the hinder parts : and put them to a perpetual shame.

68. He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69. But chose the tribe of Judah: even the hill of Sion which he loved.

70. And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71. He chose David also his servant: and took him away from the sheep-folds.

72. As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73. So he fed them with a faithful and true heart: and ruled them prudently with all his power.

DAY 16. MORNING PRAYER

PSALM 79. *Deus, venerunt.*

1. O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2. The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3. Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4. We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5. Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6. Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy name.

7. For they have devoured Jacob: and laid waste his dwelling-place.

8. O remember not our old sins, but have mercy

upon us, and that soon: for we are come to great misery.

9. Help us, O God of our salvation, for the glory of thy name: O deliver us, and be merciful unto our sins, for thy name's sake.

10. Wherefore do the heathen say: Where is now their God?

11. O let the vengeance of thy servants' blood that is shed: be openly shewed upon the heathen in our sight.

12. O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13. And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14. So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

PSALM 80. *Qui regis Israel.*

1. Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thyself also, thou that sittest upon the cherubims.

2. Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come, and help us.

3. Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4. O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5. Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6. Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7. Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9. Thou madest room for it: and when it had taken root it filled the land.

10. The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11. She stretched out her branches unto the sea: and her boughs unto the river.

12. Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13. The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14. Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15. And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16. It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17. Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18. And so will not we go back from thee: O let us live, and we shall call upon thy name.

19. Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

PSALM 81. *Exultate Deo.*

1. Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2. Take the psalm, bring hither the tabret: the merry harp with the lute.

3. Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4. For this was made a statute for Israel: and a law of the God of Jacob.

5. This he ordained in Joseph for a testimony: when

he came out of the land of Egypt, and had heard a strange language.

6. I eased his shoulder from the burden : and his hands were delivered from making the pots.

7. Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8. I proved thee also : at the waters of strife.

9. Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10. There shall no strange god be in thee : neither shalt thou worship any other god.

11. I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12. But my people would not hear my voice : and Israel would not obey me.

13. So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14. O that my people would have hearkened unto me : for if Israel had walked in my ways,

15. I should soon have put down their enemies : and turned my hand against their adversaries.

16. The haters of the Lord should have been found liars : but their time should have endured for ever.

17. He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

DAY 16. EVENING PRAYER

PSALM 82. *Deus stetit.*

1. God standeth in the congregation of princes : he is a Judge among gods.

2. How long will ye give wrong judgement : and accept the persons of the ungodly ?

3. Defend the poor and fatherless : see that such as are in need and necessity have right.

4. Deliver the outcast and poor: save them from the hand of the ungodly.

5. They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6. I have said, Ye are gods: and ye are all the children of the most Highest.

7. But ye shall die like men: and fall like one of the princes.

8. Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

PSALM 83. *Deus, quis similis?*

1. Hold not thy tongue, O God, keep not still silence: refrain not thyself, O God.

2. For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3. They have imagined craftily against thy people: and taken counsel against thy secret ones.

4. They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5. For they have cast their heads together with one consent: and are confederate against thee;

6. The tabernacles of the Edomites, and the Ismaelites: the Moabites, and Hagarens;

7. Gebal, and Ammon, and Amalek: the Philistines, with them that dwell at Tyre.

8. Assur also is joined with them: and have holpen the children of Lot.

9. But do thou to them as unto the Madianites: unto Sisera, and unto Jabin at the brook of Kison;

10. Who perished at Endor: and became as the dung of the earth.

11. Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12. Who say, Let us take to ourselves : the houses of God in possession.

13. O my God, make them like unto a wheel : and as the stubble before the wind ;

14. Like as the fire that burneth up the wood : and as the flame that consumeth the mountains. .

15. Persecute them even so with thy tempest : and make them afraid with thy storm.

16. Make their faces ashamed, O Lord : that they may seek thy name.

17. Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18. And they shall know that thou, whose name is Jehovah : art only the most Highest over all the earth.

PSALM 84. *Quam dilecta!*

1. O how amiable are thy dwellings : thou Lord of hosts !

2. My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4. Blessed are they that dwell in thy house : they will be alway praising thee.

5. Blessed is the man whose strength is in thee : in whose heart are thy ways.

6. Who going through the vale of misery use it for a well : and the pools are filled with water.

7. They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8. O Lord God of hosts, hear my prayer : hearken, O God of Jacob. .

9. Behold, O God our defender: and look upon the face of thine Anointed.

10. For one day in thy courts: is better than a thousand.

11. I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12. For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13. O Lord God of hosts: blessed is the man that putteth his trust in thee.

PSALM 85. *Benedixisti, Domine.*

1. Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2. Thou hast forgiven the offence of thy people: and covered all their sins.

3. Thou hast taken away all thy displeasure: and turned thyself from thy wrathful indignation.

4. Turn us then, O God our Saviour: and let thine anger cease from us.

5. Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6. Wilt thou not turn again, and quicken us: that thy people may rejoice in thee?

7. Shew us thy mercy, O Lord: and grant us thy salvation.

8. I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9. For his salvation is nigh them that fear him: that glory may dwell in our land.

10. Mercy and truth are met together: righteousness and peace have kissed each other.

11. Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12. Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13. Righteousness shall go before him : and he shall direct his going in the way. •

DAY 17. MORNING PRAYER

PSALM 86. *Inclina, Domine.*

1. Bow down thine ear, O Lord, and hear me : for I am poor, and in misery.

2. Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3. Be merciful unto me, O Lord : for I will call daily upon thee.

4. Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5. For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6. Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7. In the time of my trouble I will call upon thee : for thou hearest me.

8. Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9. All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy name.

10. For thou art great, and doest wondrous things : thou art God alone.

11. Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy name.

12. I will thank thee, O Lord my God, with all my heart : and will praise thy name for evermore.

13. For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14. O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15. But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16. O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17. Shew some token upon me for good, that they who hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

PSALM 87. *Fundamenta ejus.*

1. Her foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2. Very excellent things are spoken of thee: thou city of God.

3. I will think upon Rahab and Babylon: with them that know me.

4. Behold ye the Philistines also: and they of Tyre, with the Morians: lo, there was he born.

5. And of Sion it shall be reported that he was born in her: and the most High shall stablish her.

6. The Lord shall rehearse it when he writeth up the people: that he was born there.

7. The singers also and trumpeters shall he rehearse: All my fresh springs shall be in thee.

PSALM 88. *Domine Deus.*

1. O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2. For my soul is full of trouble: and my life draweth nigh unto hell.

3. I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4. Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5. Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6. Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7. Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8. I am so fast in prison: that I cannot get forth.

9. My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10. Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11. Shall thy loving-kindness be shewed in the grave: or thy faithfulness in destruction?

12. Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13. Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14. Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15. I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16. Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17. They came round about me daily like water: and compassed me together on every side.

18. My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

DAY 17. EVENING PRAYER

PSALM 89. *Misericordias Domini.*

1. My song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.
2. For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.
3. I have made a covenant with my chosen: I have sworn unto David my servant;
4. Thy seed will I stablish for ever: and set up thy throne from one generation to another.
5. O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.
6. For who is he among the clouds: that shall be compared unto the Lord?
7. And what is he among the gods: that shall be like unto the Lord?
8. God is very greatly to be feared in the council of the saints: and to be had in reverence of all them that are round about him.
9. O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.
10. Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.
11. Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.
12. The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.
13. Thou hast made the north and the south: Tabor and Hermon shall rejoice in thy name.
14. Thou hast a mighty arm: strong is thy hand, and high is thy right hand.
15. Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16. Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17. Their delight shall be daily in thy name : and in thy righteousness shall they make their boast.

18. For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19. For the Lord is our defence : the Holy One of Israel is our King.

20. Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21. I have found David my servant : with my holy oil have I anointed him.

22. My hand shall hold him fast : and my arm shall strengthen him.

23. The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24. I will smite down his foes before his face : and plague them that hate him.

25. My truth also and my mercy shall be with him : and in my name shall his horn be exalted.

26. I will set his dominion also in the sea : and his right hand in the floods.

27. He shall call me, Thou art my Father : my God, and my strong salvation.

28. And I will make him my first-born : higher than the kings of the earth.

29. My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30. His seed also will I make to endure for ever : and his throne as the days of heaven.

31. But if his children forsake my law : and walk not in my judgements ;

32. If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33. Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34. My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35. His seed shall endure for ever: and his seat is like as the sun before me.

36. He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37. But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

38. Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39. Thou hast overthrown all his hedges: and broken down his strong holds.

40. All they that go by spoil him: and he is become a reproach to his neighbours.

41. Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

42. Thou hast taken away the edge of his sword and givest him not victory in the battle.

43. Thou hast put out his glory: and cast his throne down to the ground.

44. The days of his youth hast thou shortened: and covered him with dishonour.

45. Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46. O remember how short my time is: wherefore hast thou made all men for nought?

47. What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48. Lord, where are thy old loving-kindnesses: which thou swarest unto David in thy truth?

49. Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50. Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: Praised be the Lord for evermore. Amen, and Amen.

DAY 18. MORNING PRAYER

PSALM 90. *Domine, refugium.*

1. Lord, thou hast been our refuge: from one generation to another.

2. Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3. Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4. For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5. As soon as thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

6. In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7. For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8. Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9. For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

10. The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11. But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12. So teach us to number our days: that we may apply our hearts unto wisdom.

13. Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14. O satisfy us with thy mercy and that soon: so shall we rejoice and be glad all the days of our life.

15. Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16. Shew thy servants thy work : and their children thy glory.

17. And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM 91. *Qui habitat.*

1. Whoso dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2. I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3. For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4. He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5. Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6. For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7. A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8. Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9. For thou, Lord, art my hope : thou hast set thine house of defence very high.

10. There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11. For he shall give his angels charge over thee : to keep thee in all thy ways.

12. They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13. Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14. Because he hath set his love upon me, therefore

will I deliver him : I will set him up, because he hath known my name.

15. He shall call upon me, and I will hear him : yea, I am with him in trouble; I will deliver him, and bring him to honour.

16. With long life will I satisfy him : and shew him my salvation.

PSALM 92. *Bonum est confiteri.*

1. It is a good thing to give thanks unto the Lord : and to sing praises unto thy name, O most Highest ;

2. To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3. Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4. For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5. O Lord, how glorious are thy works : thy thoughts are very deep.

6. An unwise man doth not well consider this : and a fool doth not understand it.

7. When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8. For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9. But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10. Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11. The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12. Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13. They also shall bring forth more fruit in their age : and shall be fat and well-liking.*

14. That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

DAY 18. EVENING PRAYER

PSALM 93. *Dominus regnavit.*

1. The Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2. He hath made the round world so sure : that it cannot be moved.

3. Ever since the world began hath thy seat been prepared : thou art from everlasting.

4. The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5. The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6. Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSALM 94. *Deus ultionum.*

1. O Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2. Arise, thou Judge of the world : and reward the proud after their deserving.

3. Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4. How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5. They smite down thy people, O Lord : and trouble thine heritage.

6. They murder the widow, and the stranger: and put the fatherless to death.

7. And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8. Take heed, ye unwise among the people: O ye fools, when will ye understand?

9. He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10. Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11. The Lord knoweth the thoughts of man: that they are but vain.

12. Blessed is the man whom thou chasteatest, O Lord: and teachest him in thy law;

13. That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14. For the Lord will not fail his people: neither will he forsake his inheritance;

15. Until righteousness turn again unto judgement: all such as are true in heart shall follow it.

16. Who will rise up with me against the wicked: or who will take my part against the evil-doers?

17. If the Lord had not helped me: it had not failed but my soul had been put to silence.

18. But when I said, My foot hath slipt: thy mercy, O Lord, held me up.

19. In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20. Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21. They gather them together against the soul of the righteous: and condemn the innocent blood.

22. But the Lord is my refuge: and my God is the strength of my confidence.

23. He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

DAY 19. MORNING PRAYER

PSALM 95. *Venite, exultemus.*

1. O come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.
2. Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.
3. For the Lord is a great God : and a great King above all gods.
4. In his hand are all the corners of the earth : and the strength of the hills is his also.
5. The sea is his, and he made it : and his hands prepared the dry land.
6. O come, let us worship and fall down : and kneel before the Lord our Maker.
7. For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.
8. To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;
9. When your fathers tempted me : proved me, and saw my works.
10. Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;
11. Unto whom I sware in my wrath : that they should not enter into my rest.

PSALM 96. *Cantate Domino.*

1. O sing unto the Lord a new song : sing unto the Lord, all the whole earth.
2. Sing unto the Lord, and praise his name : be telling of his salvation from day to day.
3. Declare his honour unto the heathen : and his wonders unto all people.
4. For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5. As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6. Glory and worship are before him: power and honour are in his sanctuary.

7. Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8. Ascribe unto the Lord the honour due unto his name: bring presents, and come into his courts.

9. O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10. Tell it out among the heathen that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11. Let the heavens rejoice, and let the earth be glad: let the sea make a noise, and all that therein is.

12. Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.

13. For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

PSALM 97. *Dominus regnavit.*

1. The Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2. Clouds and darkness are round about him: righteousness and judgement are the habitation of his seat.

3. There shall go a fire before him: and burn up his enemies on every side.

4. His lightnings gave shine unto the world: the earth saw it, and was afraid.

5. The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6. The heavens have declared his righteousness: and all the people have seen his glory.

7. Confounded be all they that worship carved

images, and that delight in vain gods: worship him, all ye gods.

8. Sion heard of it, and rejoiced: and the daughters of Judah were glad, because of thy judgements, O Lord.

9. For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10. O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints: he shall deliver them from the hand of the ungodly.

11. There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12. Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

DAY 19. EVENING PRAYER

PSALM 98. *Cantate Domino.*

1. O Sing unto the Lord a new song: for he hath done marvellous things.

2. With his own right hand, and with his holy arm: hath he gotten himself the victory.

3. The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4. He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5. Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6. Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7. With trumpets also, and shawms: O shew yourselves joyful before the Lord the King.

8. Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9. Let the floods clap their hands, and let the hills

be joyful together before the Lord : for he is come to judge the earth.

10. With righteousness shall he judge the world : and the people with equity.

PSALM 99. *Dominus regnavit.*

1. The Lord is King, be the people never so unpatient : he sitteth between the cherubims, be the earth never so unquiet.

2. The Lord is great in Sion : and high above all people.

3. They shall give thanks unto thy name : which is great, wonderful, and holy.

4. The King's power loveth judgement ; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5. O magnify the Lord our God : and fall down before his footstool, for he is holy.

6. Moses and Aaron among his priests, and Samuel among such as call upon his name : these called upon the Lord, and he heard them.

7. He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8. Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9. O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

PSALM 100. *Jubilate Deo.*

1. O be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2. Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

3. O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his name.

4. For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSALM 101. *Misericordiam et judicium.*

1. My song shall be of mercy and judgement : unto thee, O Lord, will I sing.

2. O let me have understanding : in the way of godliness.

3. When wilt thou come unto me : I will walk in my house with a perfect heart.

4. I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5. A froward heart shall depart from me : I will not know a wicked person.

6. Whoso privily slandereth his neighbour : him will I destroy.

7. Whoso hath also a proud look and high stomach : I will not suffer him.

8. Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9. Whose leadeth a godly life : he shall be my servant.

10. There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11. I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

DAY 20. MORNING PRAYER

PSALM 102. *Domine, exaudi.*

1. Hear my prayer, O Lord : and let my crying come unto thee.

2. Hide not thy face from me in the time of my

trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3. For my days are consumed away like smoke : and my bones are burnt up as it were a firebrand.

4. My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5. For the voice of my groaning : my bones will scarce cleave to my flesh.

6. I am become like a pelican in the wilderness : and like an owl that is in the desert.

7. I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8. Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9. For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10. And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11. My days are gone like a shadow : and I am withered like grass.

12. But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13. Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14. And why ? thy servants think upon her stones : and it pitied them to see her in the dust.

15. The heathen shall fear thy name, O Lord : and all the kings of the earth thy Majesty ;

16. When the Lord shall build up Sion : and when his glory shall appear ;

17. When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18. This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19. For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20. That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21. That they may declare the name of the Lord in Sion : and his worship at Jerusalem ;

22. When the people are gathered together : and the kingdoms also, to serve the Lord.

23. He brought down my strength in my journey : and shortened my days.

24. But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25. Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26. They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27. And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28. The children of thy servants shall continue : and their seed shall stand fast in thy sight.

PSALM 103. *Benedic, anima mea.*

1. Praise the Lord, O my soul : and all that is within me praise his holy name.

2. Praise the Lord, O my soul : and forget not all his benefits ;

3. Who forgiveth all thy sin : and healeth all thine infirmities ;

4. Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5. Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6. The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7. He shewed his ways unto Moses : his works unto the children of Israel.

8. The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9. He will not alway be chiding : neither keepeth he his anger for ever.

10. He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11. For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12. Look how wide also the east is from the west : so far hath he set our sins from us.

13. Yea, like as a father pitith his own children : even so is the Lord merciful unto them that fear him.

14. For he knoweth whereof we are made : he remembereth that we are but dust.

15. The days of man are but as grass : for he flourisheth as a flower of the field.

16. For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17. But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18. Even upon such as keep his covenant : and think upon his commandments to do them.

19. The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20. O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21. O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22. O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

DAY 20. EVENING PRAYER

PSALM 104. *Benedic, anima mea.*

1. Praise the Lord, O my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.
2. Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.
3. Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.
4. He maketh his angels spirits : and his ministers a flaming fire.
5. He laid the foundations of the earth : that it never should move at any time.
6. Thou coveredst it with the deep like as with a garment : the waters stand in the hills.
7. At thy rebuke they flee : at the voice of thy thunder they are afraid.
8. They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.
9. Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.
10. He sendeth the springs into the rivers : which run among the hills.
11. All beasts of the field drink thereof : and the wild asses quench their thirst.
12. Beside them shall the fowls of the air have their habitation : and sing among the branches.
13. He watereth the hills from above : the earth is filled with the fruit of thy works.
14. He bringeth forth grass for the cattle : and green herb for the service of men ;
15. That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16. The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted;

17. Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18. The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19. He appointed the moon for certain seasons: and the sun knoweth his going down.

20. Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21. The lions roaring after their prey: do seek their meat from God.

22. The sun ariseth, and they get them away together: and lay them down in their dens.

23. Man goeth forth to his work, and to his labour: until the evening.

24. O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.

25. So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26. There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27. These wait all upon thee: that thou mayest give them meat in due season.

28. When thou givest it them they gather it: and when thou openest thy hand they are filled with good.

29. When thou hidest thy face they are troubled: when thou takest away their breath they die, and are turned again to their dust.

30. When thou lettest thy breath go forth they shall be made: and thou shalt renew the face of the earth.

31. The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32. The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33. I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34. And so shall my words please him : my joy shall be in the Lord.

35. As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

DAY 21. MORNING PRAYER

PSALM 105. *Confitemini Domino.*

1. O Give thanks unto the Lord, and call upon his name : tell the people what things he hath done.

2. O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3. Rejoice in his holy name : let the heart of them rejoice that seek the Lord.

4. Seek the Lord and his strength : seek his face evermore.

5. Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth,

6. O ye seed of Abraham his servant : ye children of Jacob his chosen.

7. He is the Lord our God : his judgements are in all the world.

8. He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9. Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10. And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11. Saying, Unto thee will I give the land of Canaan : the lot of your inheritance ;

12. When there were yet but a few of them : and they strangers in the land ;

13. What time as they went from one nation to another : from one kingdom to another people ;

14. He suffered no man to do them wrong : but reproved even kings for their sakes ;

15. Touch not mine Anointed: and do my prophets no harm.

16. Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17. But he had sent a man before them: even Joseph, who was sold to be a bond-servant;

18. Whose feet they hurt in the stocks: the iron entered into his soul;

19. Until the time came that his cause was known: the word of the Lord tried him.

20. The king sent, and delivered him: the prince of the people let him go free.

21. He made him lord also of his house: and ruler of all his substance;

22. That he might inform his princes after his will: and teach his senators wisdom.

23. Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24. And he increased his people exceedingly: and made them stronger than their enemies;

25. Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26. Then sent he Moses his servant: and Aaron whom he had chosen.

27. And these shewed his tokens among them: and wonders in the land of Ham.

28. He sent darkness, and it was dark: and they were not obedient unto his word.

29. He turned their waters into blood: and slew their fish.

30. Their land brought forth frogs: yea, even in their kings' chambers.

31. He spake the word, and there came all manner of flies: and lice in all their quarters.

32. He gave them hail-stones for rain: and flames of fire in their land.

33. He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34. He spake the word, and the grasshoppers came, and caterpillars innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35. He smote all the first-born in their land: even the chief of all their strength.

36. He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37. Egypt was glad at their departing: for they were afraid of them.

38. He spread out a cloud to be a covering: and fire to give light in the night-season.

39. At their desire he brought quails: and he filled them with the bread of heaven.

40. He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41. For why? he remembered his holy promise: and Abraham his servant.

42. And he brought forth his people with joy: and his chosen with gladness;

43. And gave them the lands of the heathen: and they took the labours of the people in possession;

44. That they might keep his statutes: and observe his laws.

DAY 21. EVENING PRAYER

PSALM 106. *Confitemini Domino.*

1. O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2. Who can express the noble acts of the Lord: or shew forth all his praise?

3. Blessed are they that alway keep judgement: and do righteousness.

4. Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation;

5. That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6. We have sinned with our fathers : we have done amiss, and dealt wickedly.

7. Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8. Nevertheless, he helped them for his name's sake : that he might make his power to be known.

9. He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10. And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11. As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12. Then believed they his words : and sang praise unto him.

13. But within a while they forgat his works : and would not abide his counsel.

14. But lust came upon them in the wilderness : and they tempted God in the desert.

15. And he gave them their desire : and sent leanness withal into their soul.

16. They angered Moses also in the tents : and Aaron the saint of the Lord.

17. So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18. And the fire was kindled in their company : the flame burnt up the ungodly.

19. They made a calf in Horeb : and worshipped the molten image.

20. Thus they turned their glory : into the similitude of a calf that eateth hay.

21. And they forgat God their Saviour : who had done so great things in Egypt;

22. Wondrous works in the land of Ham : and fearful things by the Red sea.

23. So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24. Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25. But murmured in their tents : and hearkened not unto the voice of the Lord.

26. Then lift he up his hand against them : to overthrow them in the wilderness ;

27. To cast out their seed among the nations : and to scatter them in the lands.

28. They joined themselves unto Baal-peor : and ate the offerings of the dead.

29. Thus they provoked him to anger with their own inventions : and the plague was great among them.

30. Then stood up Phinees and prayed : and so the plague ceased.

31. And that was counted unto him for righteousness : among all posterities for evermore.

32. They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33. Because they provoked his spirit : so that he spake unadvisedly with his lips.

34. Neither destroyed they the heathen : as the Lord commanded them ;

35. But were mingled among the heathen : and learned their works.

36. Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37. And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38. Thus were they stained with their own works : and went a whoring with their own inventions.

39. Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40. And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41. Their enemies oppressed them : and had them in subjection.

42. Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43. Nevertheless, when he saw their adversity : he heard their complaint.

44. He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45. Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy name, and make our boast of thy praise.

46. Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

DAY 22. MORNING PRAYER

PSALM 107. *Confitemini Domino.*

1. O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2. Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3. And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4. They went astray in the wilderness out of the way : and found no city to dwell in ;

5. Hungry and thirsty : their soul fainted in them.

6. So they cried unto the Lord in their trouble : and he delivered them from their distress.

7. He led them forth by the right way : that they might go to the city where they dwelt.

8. O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9. For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10. Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

11. Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

12. He also brought down their heart through heaviness : they fell down, and there was none to help them.

13. So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14. For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15. O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16. For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17. Foolish men are plagued for their offence : and because of their wickedness.

18. Their soul abhorred all manner of meat : and they were even hard at death's door.

19. So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20. He sent his word, and healed them : and they were saved from their destruction.

21. O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22. That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23. They that go down to the sea in ships : and occupy their business in great waters ;

24. These men see the works of the Lord : and his wonders in the deep.

25. For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26. They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27. They reel to and fro, and stagger like a drunken man : and are at their wits' end.

28. So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29. For he maketh the storm to cease : so that the waves thereof are still.

30. Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31. O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32. That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33. Who turneth the floods into a wilderness : and drieth up the water-springs.

34. A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35. Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36. And there he setteth the hungry : that they may build them a city to dwell in ;

37. That they may sow their land, and plant vineyards : to yield them fruits of increase.

38. He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39. And again, when they are minished, and brought low: through oppression, through any plague, or trouble;

40. Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

41. Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42. The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

43. Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.

DAY 22. EVENING PRAYER

PSALM 108. *Paratum cor meum.*

1. O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2. Awake, thou lute, and harp: I myself will awake right early.

3. I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4. For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5. Set up thyself, O God, above the heavens: and thy glory above all the earth.

6. That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7. God hath spoken in his holiness: I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8. Gilead is mine, and Manasses in mine: Ephraim also is the strength of my head.

9. Judah is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10. Who will lead me into the strong city : and who will bring me into Edom ?

11. Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12. O help us against the enemy : for vain is the help of man.

13. Through God we shall do great acts : and it is he that shall tread down our enemies.

PSALM 109. *Deus laudem.*

1. Hold not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2. And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3. For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

4. Thus have they rewarded me evil for good : and hatred for my good will.

[5. Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6. When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7. Let his days be few : and let another take his office.

8. Let his children be fatherless : and his wife a widow.

9. Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10. Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11. Let there be no man to pity him : nor to have compassion upon his fatherless children.

12. Let his posterity be destroyed : and in the next generation let his name be clean put out.

13. Let the wickedness of his fathers be had in

remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14. Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15. And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16. His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17. He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18. Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19. Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.]

20. But deal thou with me, O Lord God, according unto thy name : for sweet is thy mercy.

21. O deliver me, for I am helpless and poor : and my heart is wounded within me.

22. I go hence like the shadow that departeth : and am driven away as the grasshopper.

23. My knees are weak through fasting : my flesh is dried up for want of fatness.

24. I became also a reproach unto them : they that looked upon me shaked their heads.

25. Help me, O Lord my God : O save me according to thy mercy ;

26. And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27. Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28. Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

10. Who will lead me into the strong city : and who will bring me into Edom ?

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26. And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27. Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28. Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29. As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude ;

30. For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

DAY 23. MORNING PRAYER

PSALM 110. *Dixit Dominus.*

1. The Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2. The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3. In the day of thy power shall the people offer thee freewill offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4. The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5. The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6. He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7. He shall drink of the brook in the way : therefore shall he lift up his head.

PSALM 111. *Confitebor tibi.*

1. I will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2. The works of the Lord are great : sought out of all them that have pleasure therein.

3. His work is worthy to be praised, and had in honour : and his righteousness endureth for ever.

4. The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5. He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6. He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7. The works of his hands are verity and judgement : all his commandments are true.

8. They stand fast for ever and ever : and are done in truth and equity.

9. He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his name.

10. The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

PSALM 112. *Beatus vir.*

1. Blessed is the man that feareth the Lord : he hath great delight in his commandments.

2. His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3. Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4. Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5. A good man is merciful, and lendeth : and will guide his words with discretion.

6. For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7. He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8. His heart is established, and will not shrink : until he see his desire upon his enemies.

9. He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10. The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

PSALM 113. *Laudate, pueri.**

1. Praise the Lord, ye servants : O praise the name of the Lord.

2. Blessed be the name of the Lord : from this time forth for evermore.

3. The Lord's name is praised : from the rising up of the sun unto the going down of the same.

4. The Lord is high above all heathen : and his glory above the heavens.

5. Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6. He taketh up the simple out of the dust : and lifteth the poor out of the mire ;

7. That he may set him with the princes : even with the princes of his people.

8. He maketh the barren woman to keep house : and to be a joyful mother of children.

DAY 23. EVENING PRAYER

PSALM 114. *In exitu Israel.*

1. When Israel came out of Egypt : and the house of Jacob from among the strange people,

2. Judah was his sanctuary : and Israel his dominion.

3. The sea saw that, and fled : Jordan was driven back.

4. The mountains skipped like rams : and the little hills like young sheep.

5. What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

* Psalm 113 may be transposed from Morning to Evening Prayer.

6..Ye mountains, that ye skipped like rams: and ye little hills, like young sheep?

7. Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob;

8. Who turned the hard rock into a standing water: and the flint-stone into a springing well.

PSALM 115. *Non nobis, Domine.*

1. Not unto us, O Lord, not unto us, but unto thy name give the praise: for thy loving mercy, and for thy truth's sake.

2. Wherefore shall the heathen say: Where is now their God?

3. As for our God, he is in heaven: he hath done whatsoever pleased him.

4. Their idols are silver and gold: even the work of men's hands.

5. They have mouths, and speak not: eyes have they, and see not.

6. They have ears, and hear not: noses have they, and smell not.

7. They have hands, and handle not; feet have they, and walk not: neither speak they through their throat.

8. They that make them are like unto them: and so are all such as put their trust in them.

9. But thou, house of Israel, trust thou in the Lord: he is their succour and defence.

10. Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11. Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12. The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13. He shall bless them that fear the Lord: both small and great.

14. The Lord shall increase you more and more : you and your children.

15. Ye are the blessed of the Lord : who made heaven and earth.

16. All the whole heavens are the Lord's : the earth hath he given to the children of men.

17. The dead praise not thee, O Lord : neither all they that go down into silence.

18. But we will praise the Lord : from this time forth for evermore. Praise the Lord.

DAY 24. MORNING PRAYER

PSALM. 116. *Dilexi, quoniam.*

1. I am well pleased : that the Lord hath heard the voice of my prayer ;

2. That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3. The snares of death compassed me round about : and the pains of hell gat hold upon me.

4. I shall find trouble and heaviness, and I will call upon the name of the Lord : O Lord, I beseech thee, deliver my soul.

5. Gracious is the Lord, and righteous : yea, our God is merciful.

6. The Lord preserveth the simple : I was in misery, and he helped me.

7. Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8. And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9. I will walk before the Lord : in the land of the living.

10. I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

11. What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

12. I will receive the cup of salvation : and call upon the name of the Lord.

13. I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14. Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

15. I will offer to thee the sacrifice of thanksgiving : and will call upon the name of the Lord.

16. I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM 117. *Laudate Dominum.*

1. O Praise the Lord, all ye heathen : praise him, all ye nations.

2. For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSALM 118. *Confitemini Domino.*

1. O Give thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2. Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3. Let the house of Aaron now confess : that his mercy endureth for ever.

4. Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5. I called upon the Lord in trouble : and the Lord heard me at large.

6. The Lord is on my side : I will not fear what man doeth unto me.

7. The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8. It is better to trust in the Lord : than to put any confidence in man.

9. It is better to trust in the Lord : than to put any confidence in princes.

10. All nations compassed me round about : but in the name of the Lord will I destroy them.

11. They kept me in on every side, they kept me in, I say, on every side : but in the name of the Lord will I destroy them.

12. They came about me like bees, and are extinct even as the fire among the thorns : for in the name of the Lord I will destroy them.

13. Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14. The Lord is my strength, and my song : and is become my salvation.

15. The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16. The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17. I shall not die, but live : and declare the works of the Lord.

18. The Lord hath chastened and corrected me : but he hath not given me over unto death.

19. Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20. This is the gate of the Lord : the righteous shall enter into it.

21. I will thank thee, for thou hast heard me : and art become my salvation.

22. The same stone which the builders refused : is become the head-stone in the corner.

23. This is the Lord's doing : and it is marvellous in our eyes.

24. This is the day which the Lord hath made : we will rejoice and be glad in it.

25. Help me now, O Lord : O Lord, send us now prosperity.

26. Blessed be he that cometh in the name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27. God is the Lord, who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28. Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29. O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

DAY 24. EVENING PRAYER

PSALM 119. *Beati immaculati.*

1. Blessed are those that are undefiled in the way : and walk in the law of the Lord.

2. Blessed are they that keep his testimonies : and seek him with their whole heart.

3. For they who do no wickedness : walk in his ways.

4. Thou hast charged : that we shall diligently keep thy commandments.

5. O that my ways were made so direct : that I might keep thy statutes !

6. So shall I not be confounded : while I have respect unto all thy commandments.

7. I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.

8. I will keep thy ceremonies : O forsake me not utterly.

In quo corriget?

9. Wherewithal shall a young man cleanse his way : even by ruling himself after thy word.

10. With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11. Thy words have I hid within my heart: that I should not sin against thee.

12. Blessed art thou, O Lord: O teach me thy statutes.

13. With my lips have I been telling: of all the judgements of thy mouth.

14. I have had as great delight in the way of thy testimonies: as in all manner of riches.

15. I will talk of thy commandments: and have respect unto thy ways.

16. My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

17. O Do well unto thy servant: that I may live, and keep thy word.

18. Open thou mine eyes: that I may see the wondrous things of thy law.

19. I am a stranger upon earth: O hide not thy commandments from me.

20. My soul breaketh out for the very fervent desire: that it hath alway unto thy judgements.

21. Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

22. O turn from me shame and rebuke: for I have kept thy testimonies.

23. Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

24. For thy testimonies are my delight: and my counsellors.

Adhaesit pavimento.

25. My soul cleaveth to the dust: O quicken thou me, according to thy word.

26. I have acknowledged my ways, and thou heardest me: O teach me thy statutes.

27. Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

28. My soul melteth away for very heaviness : comfort thou me according unto thy word.

29. Take from me the way of lying : and cause thou me to make much of thy law.

30. I have chosen the way of truth : and thy judgments have I laid before me.

31. I have stuck unto thy testimonies : O Lord, confound me not.

32. I will run the way of thy commandments : when thou hast set my heart at liberty.

DAY 25. MORNING PRAYER

Legem pone.

33. Teach me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34. Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35. Make me to go in the path of thy commandments : for therein is my desire.

36. Incline my heart unto thy testimonies : and not to covetousness.

37. O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

38. O stablish thy word in thy servant : that I may fear thee.

39. Take away the rebuke that I am afraid of : for thy judgements are good.

40. Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

41. Let thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

42. So shall I make answer unto my blasphemers : for my trust is in thy word.

43. O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

44. So shall I alway keep thy law : yea, for ever and ever.

45. And I will walk at liberty : for I seek thy commandments.

46. I will speak of thy testimonies also, even before kings : and will not be ashamed.

47. And my delight shall be in thy commandments : which I have loved.

48. My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto servi tui.

49. O Think upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

50. The same is my comfort in my trouble : for thy word hath quickened me.

51. The proud have had me exceedingly in derision : yet have I not shranked from thy law.

52. For I remembered thine everlasting judgements, O Lord : and received comfort.

53. I am horribly afraid : for the ungodly that forsake thy law.

54. Thy statutes have been my songs : in the house of my pilgrimage.

55. I have thought upon thy name, O Lord, in the night-season : and have kept thy law.

56. This I had : because I kept thy commandments.

Portio mea, Domine.

57. Thou art my portion, O Lord : I have promised to keep thy law.

58. I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59. I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60. I made haste, and prolonged not the time : to keep thy commandments.

61. The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62. At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63. I am a companion of all them that fear thee : and keep thy commandments.

64. The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

65. O Lord, thou hast dealt graciously with thy servant : according unto thy word.

66. O learn me true understanding and knowledge : for I have believed thy commandments.

67. Before I was troubled, I went wrong : but now have I kept thy word.

68. Thou art good and gracious : O teach me thy statutes.

69. The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70. Their heart is as fat as brawn : but my delight hath been in thy law.

71. It is good for me that I have been in trouble : that I may learn thy statutes.

72. The law of thy mouth is dearer unto me : than thousands of gold and silver.

DAY 25. EVENING PRAYER

Manus tue fecerunt me.

73. Thy hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74. They that fear thee will be glad when they see me: because I have put my trust in thy word.

75. I know, O Lord, that thy judgements are right: and that thou of very faithfulness hast caused me to be troubled.

76. O let thy merciful kindness be my comfort: according to thy word unto thy servant.

77. O let thy loving mercies come unto me, that I may live: for thy law is my delight.

78. Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

79. Let such as fear thee, and have known thy testimonies: be turned unto me.

80. O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

81. My soul hath longed for thy salvation: and I have a good hope because of thy word.

82. Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

83. For I am become like a bottle in the smoke: yet do I not forget thy statutes.

84. How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

85. The proud have digged pits for me: which are not after thy law.

86. All thy commandments are true: they persecute me falsely; O be thou my help.

87. They had almost made an end of me upon earth: but I forsook not thy commandments.

88. O quicken me after thy loving-kindness: and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

89. O Lord, thy word : endureth for ever in heaven.

90. Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91. They continue this day according to thine ordinance : for all things serve thee.

92. If my delight had not been in thy law : I should have perished in my trouble.

93. I will never forget thy commandments : for with them thou hast quickened me.

94. I am thine, O save me : for I have sought thy commandments.

95. The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

96. I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi!

97. Lord, what love have I unto thy law : all the day long is my study in it.

98. Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

99. I have more understanding than my teachers : for thy testimonies are my study.

100. I am wiser than the aged : because I keep thy commandments.

101. I have refrained my feet from every evil way : that I may keep thy word.

102. I have not shrunk from thy judgements : for thou teachest me.

103. O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104. Through thy commandments I get understanding : therefore I hate all evil ways.

DAY 26. MORNING PRAYER

Lucerna pedibus meis.

105. Thy word is a lantern unto my feet : and a light unto my paths.

106. I have sworn, and am stedfastly purposed : to keep thy righteous judgements.

107. I am troubled above measure : quicken me, O Lord, according to thy word.

108. Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

109. My soul is alway in my hand : yet do I not forget thy law.

110. The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111. Thy testimonies have I claimed as mine heritage for ever : and why ? they are the very joy of my heart.

112. I have applied my heart to fulfil thy statutes alway : even unto the end.

‘ *Iniquos odio habui.*

113. I hate them that imagine evil things : but thy law do I love.

114. Thou art my defence and shield : and my trust is in thy word.

115. Away from me, ye wicked : I will keep the commandments of my God.

116. O establish me according to thy word, that I may live : and let me not be disappointed of my hope.

117. Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118. Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119. Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120. My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

121. I deal with the thing that is lawful and right : O give me not over unto mine oppressors.

122. Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123. Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

124. O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125. I am thy servant, O grant me understanding : that I may know thy testimonies.

126. It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127. For I love thy commandments : above gold and precious stone.

128. Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

129. Thy testimonies are wonderful : therefore doth my soul keep them.

130. When thy word goeth forth : it giveth light and understanding unto the simple.

131. I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132. O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy name.

133. Order my steps in thy word : and so shall no wickedness have dominion over me.

134. O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135. Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136. Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine.

137. Righteous art thou, O Lord : and true is thy judgement.

138. The testimonies that thou hast commanded : are exceeding righteous and true.

139. My zeal hath even consumed me : because mine enemies have forgotten thy words.

140. Thy word is tried to the uttermost : and thy servant loveth it.

141. I am small, and of no reputation : yet do I not forget thy commandments.

142. Thy righteousness is an everlasting righteousness : and thy law is the truth.

143. Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144. The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

DAY 26. EVENING PRAYER

Clamavi in toto corde meo.

145. I call with my whole heart : hear me, O Lord, I will keep thy statutes.

146. Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147. Early in the morning do I cry unto thee : for in thy word is my trust.

148. Mine eyes prevent the night-watches : that I might be occupied in thy words.

149. Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150. They draw nigh that of malice persecute me : and are far from thy law.

151. Be thou nigh at hand, O Lord : for all thy commandments are true.

152. As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

153. O Consider mine adversity, and deliver me : for I do not forget thy law.

154. Avenge thou my cause, and deliver me : quicken me, according to thy word.

155. Health is far from the ungodly : for they regard not thy statutes.

156. Great is thy mercy, O Lord : quicken me, as thou art wont.

157. Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

158. It grieveth me when I see the transgressors : because they keep not thy law.

159. Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

160. Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

161. Princes have persecuted me without a cause : but my heart standeth in awe of thy word.

162. I am as glad of thy word : as one that findeth great spoils.

163. As for lies, I hate and abhor them : but thy law do I love.

164. Seven times a day do I praise thee : because of thy righteous judgements.

165. Great is the peace that they have who love thy law : and they are not offended at it.

166. Lord, I have looked for thy saving health : and done after thy commandments.

167. My soul hath kept thy testimonies : and loved them exceedingly.

168. I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

169. Let my complaint come before thee, O Lord : give me understanding, according to thy word.

170. Let my supplication come before thee : deliver me, according to thy word.

171. My lips shall speak of thy praise : when thou hast taught me thy statutes.

172. Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173. Let thine hand help me : for I have chosen thy commandments.

174. I have longed for thy saving health, O Lord : and in thy law is my delight.

175. O let my soul live, and it shall praise thee : and thy judgements shall help me.

176. I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

DAY 27. MORNING PRAYER

PSALM 120. *Ad Dominum.*

1. When I was in trouble I called upon the Lord : and he heard me.

2. Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3. What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4. Woe is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5. My soul hath long dwelt among them : that are enemies unto peace.

6. I labour for peace, but when I speak unto them thereof : they make them ready to battle.

PSALM 121. *Levavi oculos.*

1. I will lift up mine eyes unto the hills: from whence cometh my help.
2. My help cometh even from the Lord: who hath made heaven and earth.
3. He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.
4. Behold, he that keepeth Israel: shall neither slumber nor sleep.
5. The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;
6. So that the sun shall not burn thee by day: neither the moon by night.
7. The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.
8. The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

PSALM 122. *Laetatus sum.*

1. I was glad when they said unto me: We will go into the house of the Lord.
2. Our feet shall stand in thy gates: O Jerusalem.
3. Jerusalem is built as a city: that is at unity in itself.
4. For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the name of the Lord.
5. For there is the seat of judgement: even the seat of the house of David.
6. O pray for the peace of Jerusalem: they shall prosper that love thee.
7. Peace be within thy walls: and plenteousness within thy palaces.
8. For my brethren and companions' sakes: I will wish thee prosperity.

9. Yea, because of the house of the Lord our God :
I will seek to do thee good.

PSALM 123. *Ad te levavi oculos meos.*

1. Unto thee lift I up mine eyes : O thou that dwellest in the heavens.

2. Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3. Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4. Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSALM 124. *Nisi quia Dominus.*

1. If the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2. They had swallowed us up quick : when they were so wrathfully displeased at us.

3. Yea, the waters had drowned us : and the stream had gone over our soul.

4. The deep waters of the proud : had gone even over our soul.

5. But praised be the Lord : who hath not given us over for a prey unto their teeth.

6. Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7. Our help standeth in the name of the Lord : who hath made heaven and earth.

PSALM 125. *Qui confidunt.*

1. They that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2. The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3. For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4. Do well, O Lord : unto those that are good and true of heart.

5. As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

DAY 27. EVENING PRAYER

PSALM 126. *In convertendo.*

1. When the Lord turned again the captivity of Sion : then were we like unto them that dream.

2. Then was our mouth filled with laughter : and our tongue with joy.

3. Then said they among the heathen : The Lord hath done great things for them.

4. Yea, the Lord hath done great things for us already : whereof we rejoice.

5. Turn our captivity, O Lord : as the rivers in the south.

6. They that sow in tears : shall reap in joy.

7. He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSALM 127. *Nisi Dominus.*

1. Except the Lord build the house : their labour is but lost that build it.

2. Except the Lord keep the city : the watchman waketh but in vain.

3. It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4. Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5. Like as the arrows in the hand of the giant : even so are the young children.

6. Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM 128. *Beati omnes.*

1. Blessed are all they that fear the Lord : and walk in his ways.

2. For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3. Thy wife shall be as the fruitful vine : upon the walls of thine house.

4. Thy children like the olive-branches : round about thy table.

5. Lo, thus shall the man be blessed : that feareth the Lord.

6. The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7. Yea, that thou shalt see thy children's children : and peace upon Israel.

PSALM 129. *Sæpe expugnaverunt.*

1. Many a time have they fought against me from my youth up : may Israel now say.

2. Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3. The plowers plowed upon my back : and made long furrows.

4. But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5. Let them be confounded and turned backward : as many as have evil will at Sion.

6. Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

7. Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8. So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the name of the Lord.

PSALM 130. *De profundis.*

1. Out of the deep have I called unto thee, O Lord : Lord, hear my voice.

2. O let thine ears consider well : the voice of my complaint.

3. If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4. For there is mercy with thee : therefore shalt thou be feared.

5. I look for the Lord ; my soul doth wait for him : in his word is my trust.

6. My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7. O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8. And he shall redeem Israel : from all his sins.

PSALM 131. *Domine, non est.*

1. Lord, I am not high-minded : I have no proud looks.

2. I do not exercise myself in great matters : which are too high for me.

3. But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4. O Israel, trust in the Lord : from this time forth for evermore.

DAY 28. MORNING PRAYER

PSALM 132. *Memento, Domine.*

1. Lord, remember David: and all his trouble;
2. How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;
3. I will not come within the tabernacle of mine house: nor climb up into my bed;
4. I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest;
5. Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.
6. Lo, we heard of the same at Ephrata: and found it in the wood.
7. We will go into his tabernacle: and fall low on our knees before his footstool.
8. Arise, O Lord, into thy resting-place: thou, and the ark of thy strength.
9. Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.
10. For thy servant David's sake: turn not away the presence of thine Anointed.
11. The Lord hath made a faithful oath unto David: and he shall not shrink from it;
12. Of the fruit of thy body: shall I set upon thy seat.
13. If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.
14. For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.
15. This shall be my rest for ever: here will I dwell, for I have a delight therein.
16. I will bless her victuals with increase: and will satisfy her poor with bread.

17. I will deck her priests with health: and her saints shall rejoice and sing.

18. There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19. As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

PSALM 133. *Ecce, quam bonum!*

1. Behold, how good and joyful a thing it is: brethren, to dwell together in unity!

2. It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3. Like as the dew of Hermon: which fell upon the hill of Sion.

4. For there the Lord promised his blessing: and life for evermore.

PSALM 134. *Ecce nunc.*

1. Behold now, praise the Lord: all ye servants of the Lord;

2. Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3. Lift up your hands in the sanctuary: and praise the Lord.

4. The Lord that made heaven and earth: give thee blessing out of Sion.

PSALM 135. *Laudate Nomen.*

1. O Praise the Lord, laud ye the name of the Lord: praise it, O ye servants of the Lord;

2. Ye that stand in the house of the Lord: in the courts of the house of our God.

3. O praise the Lord, for the Lord is gracious: O sing praises unto his name, for it is lovely.

4. For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5. For I know that the Lord is great : and that our Lord is above all gods.

6. Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7. He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8. He smote the first-born of Egypt : both of man and beast.

9. He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10. He smote divers nations : and slew mighty kings ;

11. Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12. And gave their land to be an heritage : even an heritage unto Israel his people.

13. Thy name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14. For the Lord will avenge his people : and be gracious unto his servants.

15. As for the images of the heathen, they are but silver and gold : the work of men's hands.

16. They have mouths, and speak not : eyes have they, but they see not.

17. They have ears, and yet they hear not : neither is there any breath in their mouths.

18. They that make them are like unto them : and so are all they that put their trust in them.

19. Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20. Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21. Praised be the Lord out of Sion : who dwelleth at Jerusalem.

DAY 28. EVENING PRAYER

PSALM 136. *Confitemini.*

1. O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.
2. O give thanks unto the God of all gods : for his mercy endureth for ever.
3. O thank the Lord of all lords : for his mercy endureth for ever.
4. Who only doeth great wonders : for his mercy endureth for ever.
5. Who by his excellent wisdom made the heavens : for his mercy endureth for ever.
6. Who laid out the earth above the waters : for his mercy endureth for ever.
7. Who hath made great lights : for his mercy endureth for ever ;
8. The sun to rule the day : for his mercy endureth for ever ;
9. The moon and the stars to govern the night : for his mercy endureth for ever.
10. Who smote Egypt with their first-born : for his mercy endureth for ever ;
11. And brought out Israel from among them : for his mercy endureth for ever ;
12. With a mighty hand, and stretched out arm : for his mercy endureth for ever.
13. Who divided the Red sea in two parts : for his mercy endureth for ever ;
14. And made Israel to go through the midst of it : for his mercy endureth for ever.
15. But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.
16. Who led his people through the wilderness : for his mercy endureth for ever.

17. Who smote great kings : for his mercy endureth for ever ;

18. Yea, and slew mighty kings : for his mercy endureth for ever ;

19. Sehon king of the Amorites : for his mercy endureth for ever ;

20. And Og the king of Basan : for his mercy endureth for ever ;

21. And gave away their land for an heritage : for his mercy endureth for ever ;

22. Even for an heritage unto Israel his servant : for his mercy endureth for ever .

23. Who remembered us when we were in trouble : for his mercy endureth for ever ;

24. And hath delivered us from our enemies : for his mercy endureth for ever .

25. Who giveth food to all flesh : for his mercy endureth for ever .

26. O give thanks unto the God of heaven : for his mercy endureth for ever .

27. O give thanks unto the Lord of lords : for his mercy endureth for ever .

PSALM 137. *Super flumina.*

1. By the waters of Babylon we sat down and wept : when we remembered thee, O Sion .

2. As for our harps, we hanged them up : upon the trees that are therein .

3. For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion .

4. How shall we sing the Lord's song : in a strange land ?

5. If I forget thee, O Jerusalem : let my right hand forget her cunning .

6. If I do not remember thee, let my tongue cleave

to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

[7. Remember the children of Edom, O Lord ; in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8. O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9. Blessed shall he be that taketh thy children : and throweth them against the stones.]

PSALM 138. *Confitebor tibi.*

1. I will give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2. I will worship toward thy holy temple, and praise thy name, because of thy loving-kindness and truth : for thou hast magnified thy name, and thy Word, above all things.

3. When I called upon thee, thou hearest me : and enduedst my soul with much strength.

4. All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5. Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6. For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7. Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8. The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

DAY 29. MORNING PRAYER

PSALM 139. *Domine, probasti.*

1. O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine uprising; thou understandest my thoughts long before.

2. Thou art about my path, and about my bed: and spiest out all my ways.

3. For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4. Thou hast fashioned me behind and before: and laid thine hand upon me.

5. Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6. Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7. If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8. If I take the wings of the morning: and remain in the uttermost parts of the sea;

9. Even there also shall thy hand lead me: and thy right hand shall hold me.

10. If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11. Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12. For my reins are thine: thou hast covered me in my mother's womb.

13. I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14. My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15. Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;

16. Which day by day were fashioned : when as yet there was none of them.

17. How dear are thy counsels unto me, O God : O how great is the sum of them !

18. If I tell them, they are more in number than the sand : when I wake up I am present with thee.

19. Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20. For they speak unrighteously against thee : and thine enemies take thy name in vain.

21. Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22. Yea, I hate them right sore : even as though they were mine enemies. .

23. Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24. Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM 140. *Eripe me, Domine.*

1. Deliver me, O Lord, from the evil man : and preserve me from the wicked man.

2. Who imagine mischief in their hearts : and stir up strife all the day long.

3. They have sharpened their tongues like a serpent : adder's poison is under their lips.

4. Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5. The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6. I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7. O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8. Let not the ungodly have his desire, O Lord : let

not his mischievous imagination prosper, lest they be too proud.

[9. Let the mischief of their own lips fall upon the head of them : that compass me about.

10. Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.]

11. A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12. Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13. The righteous also shall give thanks unto thy name : and the just shall continue in thy sight.

PSALM 141. *Domine, clamavi.**

1. Lord, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2. Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3. Set a watch, O Lord, before my mouth : and keep the door of my lips.

4. O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5. Let the righteous rather smite me friendly : and reprove me.

6. But let not their precious balms break my head : yea, I will pray yet against their wickedness.

[7. Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8. Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.]

* Psalm 141 may be transposed from Morning to Evening Prayer.

9. But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10. Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11. Let the ungodly fall into their own nets together: and let me ever escape them.

DAY 29. EVENING PRAYER

PSALM 142. *Voce mea ad Dominum.*

1. I cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2. I poured out my complaints before him: and shewed him of my trouble.

3. When my spirit was in heaviness thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4. I looked also upon my right hand: and saw there was no man that would know me.

5. I had no place to flee unto: and no man cared for my soul.

6. I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.

7. Consider my complaint: for I am brought very low.

8. O deliver me from my persecutors: for they are too strong for me.

9. Bring my soul out of prison, that I may give thanks unto thy name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSALM 143. *Domine, exaudi.*

1. Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

2. And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3. For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4. Therefore is my spirit vexed within me: and my heart within me is desolate.

5. Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6. I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7. Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8. O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9. Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10. Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11. Quicken me, O Lord, for thy name's sake: and for thy righteousness' sake bring my soul out of trouble.

12. And of thy goodness slay mine enemies: and destroy all them that vex my soul; for I am thy servant.

DAY 30. MORNING PRAYER

PSALM 144. *Benedictus Dominus.*

1. Blessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2. My hope and my fortress, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.

3. Lord, what is man, that thou hast such respect

unto him : or the son of man, that thou so regardest him ?

4. Man is like a thing of nought : his time passeth away like a shadow.

5. Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6. Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7. Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8. Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9. I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10. Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11. Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12. That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13. That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14. That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15. Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSALM 145. *Exaltabo te, Deus.*

1. I will magnify thee, O God, my King : and I will praise thy name for ever and ever.

2. Every day will I give thanks unto thee : and praise thy name for ever and ever.

3. Great is the Lord, and marvellous worthy to be praised : there is no end of his greatness.

4. One generation shall praise thy works unto another : and declare thy power.

5. As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;

6. So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7. The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8. The Lord is gracious, and merciful : long-suffering, and of great goodness.

9. The Lord is loving unto every man : and his mercy is over all his works.

10. All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11. They shew the glory of thy kingdom : and talk of thy power ;

12. That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13. Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14. The Lord upholdeth all such as fall : and lifteth up all those that are down.

15. The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16. Thou openest thine hand : and fillest all things living with plenteousness.

17. The Lord is righteous in all his ways : and holy in all his works.

18. The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19. He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20. The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21. My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy name for ever and ever.

PSALM 146. *Lauda, anima mea.*

1. Praise the Lord, O my soul ; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2. O put not your trust in princes, nor in any child of man : for there is no help in them.

3. For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4. Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5. Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever ;

6. Who helpeth them to right that suffer wrong : who feedeth the hungry.

7. The Lord looseth men out of prison : the Lord giveth sight to the blind.

8. The Lord helpeth them that are fallen : the Lord careth for the righteous.

9. The Lord careth for the strangers ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10. The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

DAY 30. EVENING PRAYER

PSALM 147. *Laudate Dominum.*

1. O Praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2. The Lord doth build up Jerusalem : and gather together the outcasts of Israel.

3. He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4. He telleth the number of the stars : and calleth them all by their names.

5. Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6. The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7. O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God ;

8. Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

9. Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10. He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11. But the Lord's delight is in them that fear him : and put their trust in his mercy.

12. Praise the Lord, O Jerusalem : praise thy God, O Sion.

13. For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14. He maketh peace in thy borders : and filleth thee with the flour of wheat.

15. He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16. He giveth snow like wool : and scattereth the hoar-frost like ashes.

17. He casteth forth his ice like morsels : who is able to abide his frost ?

18. He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19. He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20. He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSALM 148. *Laudate Dominum.*

1. O Praise the Lord of heaven : praise him in the height.
2. Praise him, all ye angels of his : praise him, all his host.
3. Praise him, sun and moon : praise him, all ye stars and light.
4. Praise him, all ye heavens : and ye waters that are above the heavens.
5. Let them praise the name of the Lord : for he spake the word, and they were made ; he commanded, and they were created.
6. He hath made them fast for ever and ever : he hath given them a law which shall not be broken.
7. Praise the Lord upon earth : ye dragons, and all deeps ;
8. Fire and hail, snow and vapours : wind and storm, fulfilling his word ;
9. Mountains and all hills : fruitful trees and all cedars ;
10. Beasts and all cattle : worms and feathered fowls ;
11. Kings of the earth and all people : princes and all judges of the world ;
12. Young men and maidens, old men and children, praise the name of the Lord : for his name only is excellent, and his praise above heaven and earth.
13. He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSALM 149. *Cantate Domino.*

1. O Sing unto the Lord a new song : let the congregation of saints praise him.
2. Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.
3. Let them praise his name in the dance : let them sing praises unto him with tabret and harp.

4. For the Lord hath pleasure in his people : and helpeth the meek-hearted.
5. Let the saints be joyful with glory : let them rejoice in their beds.
6. Let the praises of God be in their mouth : and a two-edged sword in their hands ;
7. To be avenged of the heathen : and to rebuke the people ;
8. To bind their kings in chains : and their nobles with links of iron.
9. That they may be avenged of them, as it is written : Such honour have all his saints.

PSALM 150. *Laudate Dominum.*

1. O Praise God in his holiness : praise him in the firmament of his power.
2. Praise him in his noble acts : praise him according to his excellent greatness.
3. Praise him in the sound of the trumpet : praise him upon the lute and harp.
4. Praise him in the cymbals and dances : praise him upon the strings and pipe.
5. Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.
6. Let every thing that hath breath : praise the Lord.

THE EASTER ANTHEM

To be used in place of Psalm 95 at Mattins on Easter Day and for seven days after.

Christ our passover is sacrificed for us : therefore let us keep the feast ;

Not with the old leaven, nor with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth.

Christ being raised from the dead dieth no more : death hath no more dominion over him.

For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord.

Christ is risen from the dead : and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

THE SERVICE OF HOLY COMMUNION

Special Note. Words in italic type in square brackets may be omitted. Words printed one above the other are alternatives.

A DEVOTION

which may be said before the service; the Priest and Ministers standing before the Altar.

Priest. In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Anthem. I will go unto the altar of God: even unto the God of my joy and gladness.

JUDICA ME, DEUS. Psalm 43.

1. Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2. For thou art the God of *my* strength, why hast thou put me from thee: and *why* go I so heavily, while the enemy oppresseth me?

3. O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4. And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5. Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6. O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Anthem. I will go unto the altar of God: even unto the God of my joy and gladness.

Priest. Our help standeth in the name of the Lord;
Answer. Who hath made heaven and earth.

It is a widespread custom for the Priest and Ministers to make a mutual confession of sins and to receive absolution at this point.

Priest. Wilt thou not turn again and quicken us;
Answer. That thy people may rejoice in thee?

Priest. O Lord, shew thy mercy upon us;

Answer. And grant us thy salvation.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Priest. The Lord be with you;

Answer. And with thy spirit.

Priest. Let us pray.

Still standing before the Altar the Priest begins the COMMUNION SERVICE by saying the Lord's Prayer alone.

INTRODUCTION

Our Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

THE COLLECT FOR PURITY

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Christ our Lord. Amen.

At this point was said or sung the Introit—a suitable Psalm or Hymn—in the First edition of the Prayer Book. The popular modern practice when the service is sung is to begin the service with the Introit.

Turning to face the People, who are still kneeling, the Priest rehearses the Ten Commandments.

Priest. God spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

Answer. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them : [*for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.*]

Answer. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not take the name of the Lord thy God in vain : [*for the Lord will not hold him guiltless, that taketh his name in vain.*]

Answer. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. [*In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid-servant, thy cattle, and the stranger within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.*]

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother : [*that thy days may be long in the land which the Lord thy God giveth thee.*]

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness [*against thy neighbour.*]

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not covet [*thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.*]

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

In place of the above the 'Summary of the Law' may be used.

Priest. Our Lord Jesus Christ said: Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. On these two commandments hang all the Law and the Prophets.

Answer. Lord, have mercy upon us, and incline our hearts to keep this law.

In place of either of the above may be used the 'Kyries' in English or Greek.

Lord, have mercy.

Kyrie, eleison.

Christ, have mercy.

or

Christe, eleison.

Lord, have mercy.

Kyrie, eleison.

It is a widespread custom, based on the First edition of the Prayer Book, and many ancient sources to repeat each of these petitions three times.

The Priest may say a Collect for the King either No. 1 or 2 in Occasional Prayers (see p. 20) then turning to the people shall say or sing.

The Lord be with you;
Answer. And with thy spirit.
 Let us pray.

Turning to the Altar, at the South corner, the Priest says or sings the Collect for the Day, and such other Memorial Collects as he chose from the Prayer Book or other authorised source.

THE MINISTRY OF THE WORD

*The EPISTLE is read facing the people, who are sitting.
 The GOSPEL is read facing North, the people standing. When the service is sung a Psalm or Hymn may be sung before the Minister announces the Gospel.*

The Holy Gospel is written in the — chapter of the Gospel according to Saint — beginning at the — verse.

Answer. Glory be to thee, O Lord.

At the end of the Gospel the people say.

Praise be to thee, O Christ.

THE CREED

The CREED is then said or sung, all still standing. The Creed may be omitted on any day not a Sunday or Holy Day.

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made : Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the

Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, The giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.

And I believe One Holy Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Notices are now given out and a Sermon may be preached and Biddings made for special prayers.

THE OFFERTORY

The Priest begins the Offertory by reading one or more of the following Sentences; after which if the service be sung a Psalm or Hymn will follow.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Matthew v. 16.*

Lay not up for yourselves treasure upon the earth ; where rust and moth doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *Matthew vi. 19.*

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the Law and the Prophets. *Matthew vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. *Matthew vii. 21.*

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts xx. 35.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Timothy vi. 6.*

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit. iv. 8.*

All things come of thee, and of thine own have we given thee. *1 Chronicles xxix. 14.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?

1 Corinthians ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Corinthians ix. 13.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver. *2 Corinthians ix. 6.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Galatians vi. 6.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Galatians vi. 10.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister.

Hebrews vi. 10.

Lift up your eyes and look upon the fields; for they are white already to harvest. *John iv. 35.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

1 Timothy vi. 17.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

1 John iii. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm xli. 1.*

To do good, and to distribute, forget not: for with such sacrifices God is pleased. *Hebrews xiii. 16.*

Offer unto God thanksgiving, and pay thy vows unto the most Highest. *Psalm l. 14.*

I will offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord. *Psalm xxvii. 6.*

Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. *Genesis xiv. 18.*

During the saying of these Sentences the Priest and Ministers prepare upon the Altar so much Bread and Wine as shall be necessary, mingling a little water with the wine. The Alms are collected by someone appointed, and offered on the Altar. It is a widespread custom for the Priest to wash his hands ceremonially before turning to the Altar to begin

THE INTERCESSION

Let us pray for the whole state of Christ's Church [*militant here in earth*].

Almighty and ever living God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men: We humbly

THE CATHOLIC CHURCH. beseech thee most mercifully [*to accept our alms and oblations and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy name may agree in the truth of thy holy Word, and live in unity, and godly love.

GOVERNMENTS. We beseech thee also to ¹(lead all nations in the way of righteousness and peace; and so to direct all kings and rulers, that under them thy people may be godly and quietly governed. And grant unto thy servant *GEORGE* our King,) and to all that are put in authority under him, that they may truly and ^{mannerly} impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

THE CLERGY. Give grace, O heavenly Father, to all Bishops and Curates [especially to thy servant *N.* our bishop.] that they may both by their life and doctrine set forth thy true and ^{lively} living Word and rightly and duly administer thy Holy Sacraments.

MISSIONS. [Guide and prosper, we pray thee, those who are labouring for the spread of thy Gospel among the nations, and enlighten with thy Spirit all places of education and learning; that the whole world may be filled with the knowledge of thy truth.]

¹ 1662 Form runs: 'Save and defend all Christian Kings, Princes, and Governors; and specially thy servant *GEORGE* our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all etc.'

And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart, and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness,
 THOSE IN O Lord, to comfort and succour all them,
 SPECIAL who in this transitory life are in trouble,
 NEED. sorrow, need, sickness, or any other
 adversity.

¹And we commend to thy gracious keeping, O Lord,
 [the soul of N.— and] all thy servants
 THE departed this life in thy faith and fear,
 DEPARTED. beseeching thee to grant them everlasting
 light and peace.

And here we give thee most high praise and hearty thanks for [S. or SS. N. or M. and] all thy Saints, who have been the chosen vessels of thy grace, and lights of the world in their several generations; and we pray, that rejoicing in their fellowship, and following their good examples, we may be partakers with them of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

¹ 1662 *Form runs*: 'And we also bless thy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

THE PREPARATION

Turning to the People the Priest shall say,

THE INVITATION

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this Holy Sacrament to your Comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this Confession be made, the Priest or some other leading.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy name; Through Jesus Christ our Lord. Amen.

The Priest (or Bishop being present) shall turn to the people and pronounce the Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentence and true faith turn unto him: Have mercy upon you; pardon and deliver

you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

On any day but Sunday this Preparation may be shortened by beginning the Invitation at the words 'Draw near with faith,' and using the following Confession and Absolution.

We confess to God Almighty, the Father, the Son, and the Holy Ghost, that we have sinned in thought, word, and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

The Absolution.

Almighty God have mercy upon you, forgive you all your sins, and deliver you from all evil, confirm and strengthen you in all goodness, and bring you to life everlasting; through Jesus Christ our Lord. *Amen.*

The Priest shall then say.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him..

Come unto me all that travail and are heavy laden, and I will refresh you. *Matthew xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

John iii. 16.

Hear also what Saint Paul saith.

This a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Timothy i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 John ii. 1.*

THE CANON OR CONSECRATION

Priest. The Lord be with you;

Answer. And with thy spirit.

Priest. Lift up your hearts;

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God;

Answer. It is meet and right so to do.

The Priest turns to the Altar and continues.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

The Proper Preface, if any is appointed, follows, otherwise the Priest continues immediately.

Therefore with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

(Blessed is he that cometh in the Name of the Lord :
Hossana in the Highest. Amen.)

PROPER PREFACES

Upon CHRISTMAS DAY until the EPIPHANY.

Because thou didst give Jesus Christ thine only Son to be born as at this time for us : Who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother : And that without spot of sin, to make us clean from all sin. Therefore with etc.

Upon the EPIPHANY and seven days after.

Through Jesus Christ our Lord : Who in substance of our mortal flesh manifested forth his glory : That

he might bring all men out of darkness into his own marvellous light. Therefore with Angels etc.

Upon the THURSDAY before EASTER and on THANKSGIVING for HOLY EUCHARIST.

Through Jesus Christ our Lord: Who having loved his own that were in the world loved them unto the end: And on the night before he suffered, sitting at meat with his disciples, did institute these holy mysteries: That we, redeemed by his death and quickened by his resurrection, might be partakers of his divine nature. Therefore with Angels etc.

Upon EASTER DAY until ASCENSION DAY.

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels etc.

Upon ASCENSION DAY until WHITSUNDAY.

Through thy most dearly beloved Son Jesus Christ our Lord: Who after his most glorious Resurrection manifestly appeared to all his Apostles: And in their sight ascended up into heaven to prepare a place for us; That where he is, thither we might also ascend, and reign with him in glory. Therefore with etc.

Upon WHITSUNDAY and six days after.

Through Jesus Christ our Lord: Who after that he had ascended up far above all the heavens, and was set down at the right hand of thy Majesty: Did as at this time pour forth upon the Universal Church thy Holy and Life-giving Spirit: That through his glorious power the joy of the everlasting gospel might go forth into all the world: Whereby we have been brought out of darkness and error into the clear light

and true knowledge of thee, and of thy Son our Saviour Jesus Christ. Therefore with Angels etc.

Upon the Feast of TRINITY only.

Who with thine only-begotten Son and the Holy Ghost art one God, one Lord, in Trinity of Persons and in Unity of Substance: For that which we believe of thy glory, O Father, the same we believe of thy Son and of the Holy Ghost, without any difference or inequality. Therefore with Angels etc.

Upon the Feasts of PURIFICATION and ANNUNCIATION.

Because thou didst give Jesus Christ thine only Son to be born for our salvation: Who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother: And that without spot of sin to make us clean from all sin. Therefore with Angels etc.

Upon the Feast of the TRANSFIGURATION.

Because the divine glory of the Incarnate Word shone forth upon the Holy Mount before the chosen witnesses of his majesty: And thine own voice from heaven proclaimed thy beloved Son. Therefore with Angels etc.

Upon ALL SAINTS' DAY, Feasts of APOSTLES, EVANGELISTS, and Nativity of St. JOHN BAPTIST, except when Proper Preface of a Principal Feast is appointed.

Who in the righteousness of thy Saints hast given us an ensample of godly living, and in their blessedness a glorious pledge of the hope of our calling: That, being compassed about with so great a cloud of witnesses, we may run with patience the race that is set before us: And with them receive the crown of glory that fadeth not away. Therefore with Angels etc.

Upon the Feast of Consecration or Dedication of a Church.

Who, though the heaven of heavens cannot contain thee and thy glory is in all the world: Dost deign

to hallow places for thy worship, and in them dost pour forth gifts of grace upon thy faithful people. Therefore with Angels etc.

Upon any Sunday for which no other Preface is provided.

Through Jesus Christ our Lord; for he is the true High Priest, who hath washed us from our sins, and hath made us to be a kingdom and priests unto thee our God and Father. Therefore with Angels etc.

The Priest then kneels before the Altar and says.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

Rising and standing before the Altar the Priest says.

Note. In the 1662 Rite the Communion follows immediately after the Prayer of Consecration, after which the Lord's Prayer is said without prelude, and the Prayer of Oblation separated from the Prayer of Consecration is an alternative to the Prayer of Thanksgiving.

THE PRAYER OF CONSECRATION

[*All glory be to thee,*] Almighty God, our heavenly Father, ^{who} for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for

the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again:

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body which is given for you: Do this in remembrance of me.

Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New ~~Testament~~ ^{Covenant} which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

PRAYER OF OBLATION

[*Wherefore*] O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and ^{lively} ~~living~~ sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this Holy

Communion, may be fulfilled with thy grace and heavenly benediction.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

[*As our Saviour Christ hath commanded and taught us, we are bold to say,]*

All join with the Priest in saying.

Our Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, for ever and ever. *Amen.*

[*Priest. The peace of God be always with you;*
Answer. And with thy spirit.]

When the Priest has received the Communion in both kinds himself, the Communion of the People follows immediately. The words of administration are.

For the Bread.

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

For the Cup.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee and be thankful.

Note. These words of administration are often shortened. A hymn may be sung during the time of administration. When all have communicated the Priest shall say.

[*The Lord be with you;*
Answer. And with thy spirit.]

Note. This may be omitted except on Sundays and Holy Days.

Almighty and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of the favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son.

And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall the Priest with the people say or sing, the Gloria in Excelsis.

Glory be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee

for thy great glory, O Lord God, heavenly King,
God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. [Thou that takest away the sins of the world, have mercy upon us.] Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Turning to the people the Priest (or Bishop being present) shall give this Blessing.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

THE COLLECTS, EPISTLES AND GOSPELS

TO BE USED THROUGHOUT THE YEAR¹

Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, unless there be other provision made in this Book or sanctioned by the Bishop.

THE FIRST SUNDAY IN ADVENT *The Collect.*

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

This Collect is to be repeated after the other Collects every day in Advent, until Christmas Eve.

The Epistle. Romans 13. 8.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other

¹ In certain places in the appointed Epistles and Gospels the text of the Revised Version of the Bible has been followed.

commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore, love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. St. Matthew 21. 1.

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem

all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

THE SECOND SUNDAY IN ADVENT

The Collect.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Romans 15. 4.

Whatsoever things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles,

and laud him, all ye people. And again, Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. St. Luke 21. 25

There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away: but my words shall not pass away.

THE THIRD SUNDAY IN ADVENT

The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who

livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Corinthians 4. 1.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement : yea, I judge not mine own self. For I know nothing against myself, yet am I not hereby justified ; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts ; and then shall every man have his praise from God.

The Gospel. St. Matthew 11. 2.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see : The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them : And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? a reed shaken with the wind ? But what went ye out for to see ? a man clothed in soft raiment ? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see ? a prophet ? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

THE FOURTH SUNDAY IN ADVENT.

The Collect.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Philippians 4. 4.

Rejoice in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. In nothing be anxious: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. St. John 1. 19.

This is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou that Prophet? And he answered; No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elijah, neither that Prophet? John answered them, saying, I baptize with water: but there

CHRISTMAS EVE

standeth one among you, whom ye know not : He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

CHRISTMAS EVE

[December 24]

The Collect.

O God, who makest us glad with the yearly remembrance of the birth of thy only Son, Jesus Christ : Grant that as we joyfully receive him for our redeemer, so we may with sure confidence behold him, when he shall come to be our judge ; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Lesson. Micah 5. 2.

Thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel ; whose goings forth are from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth : then the residue of his brethren shall return unto the children of Israel. And he shall stand, and shall feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God : and they shall abide ; for now shall he be great unto the ends of the earth. And this man shall be our peace.

The Gospel. St. Luke 2. 1.

It came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also

went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David :) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

THE NATIVITY OF OUR LORD, OR
THE BIRTH-DAY OF CHRIST
commonly called
CHRISTMAS DAY
[December 25]

*When there are more than one Celebration of Holy Communion
the following Collects, Epistles and Gospels may be used.*

At the First Celebration. (Midnight)

The Collect.

O God, who hast made this holy night to glow with
the brightness of his coming who is the light of the

world; Grant that we who hail on earth the mystery of his appearing may rejoice hereafter in the light of his heavenly presence, who with thee, and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

Epistle. Titus 2. 11.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

The Gospel. St. Luke 2. 1.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, everyone to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem: (because he was of the house and lineage of David;) to enrol himself with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds

abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.

At the Second Celebration, (at Dawn)

The Collect

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

Epistle. Titus 3. 4.

But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

The Gospel. St. Luke 2. 15-20.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

At the Third Celebration.

The Collect

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Hebrews 1. 1.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the

right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. St. John i. 1.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He

came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

This Collect, Epistle, and Gospel of Christmas Day shall be used on the days following to the Circumcision, except when other provision is made in this Book or sanctioned by the Bishop.

SAINT STEPHEN'S DAY

[December 26]

The Collect.

Grant, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

Then shall follow the Collect of the Nativity which shall be said continually unto New-year's Eve.

The Lesson. Acts 7. 55.

Stephen, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their

clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. St. Matthew 23. 34.

Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zachariah, son of Barachiah, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

SAINT JOHN THE EVANGELIST'S DAY

[December 27]

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. I St. John 1. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life ; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. St. John 21. 19.

Jesus said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following ; which also leaned on his breast at the supper, and said, Lord, which is he that betrayeth thee ? Peter seeing him saith to Jesus, Lord, and what shall this man do ? Jesus saith unto him, If I will that he tarry till I come, what is that to thee ? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die : yet Jesus said not unto him, He shall not die ; but, If I will that he tarry till I come, what is that to thee ? This is the disciple

THE INNOCENTS' DAY

which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

THE INNOCENTS' DAY

[December 28]

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths: Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocence of our lives, and constancy of our faith even unto death, we may glorify thy holy name; through Jesus Christ our Lord. *Amen.*

The Lesson. Revelation 14. 1.

I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the firstfruits unto God, and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

The Gospel. St. Matthew 2. 13.

The Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

**THE SUNDAY AFTER CHRISTMAS
DAY***The Collect.*

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Galatians 4. 1.

The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. St. Matthew 1. 18.

The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

THE CIRCUMCISION OF CHRIST .

[January 1]

The Collects.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man: Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

O Eternal Lord God, who hast brought thy servants to the beginning of another year: Pardon, we humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 4. 8.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

Or this. Ephesians 2. 11-18.

Remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.

The Gospel. St. Luke 2. 15.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the

child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

THE SECOND SUNDAY AFTER CHRISTMAS

This Collect, Epistle, and Gospel shall be used on any day after the Circumcision unto the Epiphany.

The Collect.

Almighty God, who didst wonderfully create man in thine own image, and didst yet more wonderfully restore him: Grant, we beseech thee, that as thy Son our Lord Jesus Christ was made in the likeness of men, so we may be made partakers of the divine nature; through the same thy Son, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

The Epistle. 2 Corinthians 8. 9.

Ye know the grâcé of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

The Gospel. St. John 1. 14.

The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.

THE EPIPHANY

Or the Manifestation of Christ to the Gentiles.

[January 6]

The Collect.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles: Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 3. 1.

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit: That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence through our faith in him.

The Gospel. St. Matthew 2. 1.

When Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, in Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Collect, Epistle, and Gospel of the Epiphany shall be used on the seven days following, except when other provision is made in this Book or sanctioned by the Bishop: and in that case the Collect shall be added after the Collect of the Day.

THE FIRST SUNDAY AFTER THE
EPIPHANY*The Collect.*

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 12. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Gospel. St. Luke 2. 41.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kins-folk and acquaintance. And when they found him not,

they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

THE SECOND SUNDAY AFTER THE EPIPHANY

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth: Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 12. 6.

Having gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which

is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to things that are lowly.

The Gospel. St. John 2. 1.

The third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whosoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of signs did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

THE THIRD SUNDAY AFTER
THE EPIPHANY*The Collect.*

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 12. 16.

Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. St. Matthew 8. 1.

When Jesus was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under

my roof ; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me : and I say unto this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

THE FOURTH SUNDAY AFTER THE EPIPHANY

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright : Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations ; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 13. 1.

Let every soul be subject unto the higher powers ; for there is no power but of God : the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God : and they that resist shall receive to themselves judgement. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same :

for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St. Matthew 8. 23.

When Jesus was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told

every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

THE FIFTH SUNDAY AFTER THE EPIPHANY

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

The Epistle. Colossians 3. 12.

Put on, as the elect of God, holy and beloved, a heart of compassion, kindness, humbleness of mind, meckness, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St. Matthew 13. 24.

The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up,

and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

THE SIXTH SUNDAY AFTER THE EPIPHANY

The Collect.

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life: Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom: where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 St. John 3. 1.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: and such we are. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And

every man that hath this hope set on him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St. Matthew 24. 23.

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

*The Sunday called
SEPTUAGESIMA
or the third Sunday before Lent.*

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Corinthians 9. 24.

Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

The Gospel. St. Matthew 20. 1.

The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and

saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last.

*The Sunday called
SEXAGESIMA
or the second Sunday before Lent.*

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do: Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Corinthians 11. 19.

Ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as

concerning reproach, as though we had been weak : howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews ? so am I. Are they Israelites ? so am I. Are they the seed of Abraham ? so am I. Are they ministers of Christ ? (I speak as a fool,) I am more : in labours more abundant ; in stripes above measure ; in prisons more frequent ; in deaths oft. Of the Jews five times received I forty stripes save one ; thrice was I beaten with rods ; once was I stoned ; thrice I suffered shipwreck ; a night and a day I have been in the deep ; in journeying often ; in perils of waters ; in perils of robbers ; in perils by mine own countrymen ; in perils by the heathen ; in perils in the city ; in perils in the wilderness ; in perils in the sea ; in perils among false brethren ; in weariness and painfulness ; in watchings often ; in hunger and thirst ; in fastings often ; in cold and nakedness ; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak ? who is offended, and I burn not ? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St. Luke 8. 4.

When much people were gathered together, and were come to him out of every city, Jesus spake by a parable : A sower went out to sow his seed ; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him,

saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

*The Sunday called
QUINQUAGESIMA
or the next Sunday before Lent.*

The Collect.

O Lord, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Corinthians 13. 1.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I

could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. St. Luke 18. 31.

Then Jesus took unto him the twelve, and said unto them Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told

him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first day of Lent, commonly called

ASH WEDNESDAY

The Collect.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

This Collect is to be read every day in Lent, until the Thursday before Easter inclusive, after the Collect appointed for the Day.

The Lesson. *Joel 2. 12.*

Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering

unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the peoples, Where is their God?

The Gospel. St. Matthew 6. 16.

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

THURSDAY AFTER ASH WEDNESDAY

The Collects for Quinquagesima and Ash Wednesday

The Lesson. Exodus 24. 12.

The Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into

the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

The Gospel. St. Matthew 8. 5.

When Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

FRIDAY AFTER ASH WEDNESDAY

The Collects for Quinquagesima and Ash Wednesday
The Lesson. 1 Kings 19. 3.

Elijah arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty, nights unto Horeb the mount of God.

The Gospel. St. Matthew 5. 43, and part of chapter 6.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. Take

heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee.

SATURDAY AFTER ASH WEDNESDAY

The Collects for Quinquagesima and Ash Wednesday
The Lesson. Isaiah 38. 1.

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years, and I will deliver thee.

The Gospel. St. Mark 6. 45.

Jesus constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened. And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

THE FIRST SUNDAY IN LENT

The Collect.

O Lord, who for our sake didst fast forty days and forty nights: Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true

holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Corinthians 6. 1

We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. St. Matthew 4. 1.

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto

him, If thou be the Son of God, cast thyself down ; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

MONDAY IN THE FIRST WEEK OF LENT

*Collects for the First Sunday in Lent and
Ash Wednesday*

The Lesson. Ezekiel 34. 11

Thus saith the Lord God ; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered ; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be : there shall they lie in a good fold, and in a fat pasture shall they feed upon the moutains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.

The Gospel. St. Matthew 25. 31.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick, or in prison, and came unto thee ? And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment : but the righteous into life eternal.

TUESDAY IN THE FIRST WEEK OF LENT

*The Collects for the First Sunday in Lent and
Ash Wednesday*

The Lesson. Isaiah 55. 6.

Seek ye the Lord while he may be found, call ye upon him while he is near : let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater : so shall my word be that goeth from out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The Gospel. St. Matthew 21. 10.

When he was come into Jerusalem all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple ; and overthrew the tables of the money-changers, and the seats of them that sold doves ; and said unto them, It is written, My house shall be called the house of prayer ; but ye have made it a den of thieves. And the blind and the lame came to him in the temple ; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple,

and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

WEDNESDAY IN THE FIRST WEEK OF LENT

*The Collects for the First Sunday in Lent, Ember
and Ash Wednesday*

The Lesson. Isaiah 58. 1.

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy

rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.

The Gospel. St. Matthew 12. 38.

Certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: for as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgement with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

THURSDAY IN THE FIRST WEEK OF LENT

*The Collects for the First Sunday in Lent
and Ash Wednesday*

The Lesson. Isaiah 58. 9.

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

The Gospel. St. John 8. 31.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth

ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father : and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication ; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me. Why do ye not understand my speech ? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.

FRIDAY IN THE FIRST WEEK OF LENT

*The Collects for the First Sunday in Lent, Ember
and Ash Wednesday*

The Lesson. Ezekiel 18. 20.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be

mentioned unto him : in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die ? saith the Lord God : and not that he should return from his ways, and live ? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live ? All his righteousness that he hath done shall not be mentioned : in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel ; Is not my way equal ? are not your ways unequal ?

The Gospel. St. John 5. 2.

There is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole ? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked : and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day : it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is

that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole.

SATURDAY IN THE FIRST WEEK OF LENT

The Collects for the First Sunday in Lent, Ember and Ash Wednesday

The Lesson. Ezekiel 18. 26.

When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

The Gospel. St. Matthew 17. 1.

After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high

mountain apart, and was transfigured before them : and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elijah talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elijah. While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

THE SECOND SUNDAY IN LENT

The Collect.

Almighty God, who seest that we have no power of ourselves to help ourselves : Keep us both outwardly in our bodies, and inwardly in our souls ; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul ; through Jesus Christ our Lord.
Amen.

The Epistle. I Thessalonians 4. 1.

We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication ; that every one of you should know how to

possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in the matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his Holy Spirit.

The Gospel. St. Matthew 15. 21.

Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to the dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

MONDAY IN THE SECOND WEEK OF LENT

*The Collects for the Second Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 2. 1.

We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience

SECOND WEEK OF LENT

received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

The Gospel. St. John 8. 21.

Jesus said unto the Pharisees, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which

I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him.

TUESDAY IN THE SECOND WEEK OF LENT.

*The Collects for the Second Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 2. 11.

Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

The Gospel. St. Matthew 23. 1.

Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in

Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

WEDNESDAY IN THE SECOND WEEK OF LENT

*The Collects for the Second Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 3. 1.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were

to be spoken after ; but Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

The Gospel. St. Matthew 20. 17.

Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem ; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him : and the third day he shall rise again. Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou ? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with : but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THURSDAY IN THE SECOND WEEK OF LENT

*The Collects for the Second Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 3. 7.

Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness : when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart ; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day ; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end ; while it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke : howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years ? was it not with them that had sinned, whose carcases fell in the wilderness ? And to whom sware he that they should not enter into his rest, but to them that believed not ? So we see that they could not enter in because of unbelief.

The Gospel. St. John 5. 30.

Jesus said, I can of mine own self do nothing : as I hear, I judge : and my judgement is just ; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me ; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness

unto the truth. But I receive not testimony from man : but these things I say, that ye might be saved. He was a burning and a shining light : and ye were willing for a season to rejoice in his light. But I have greater witness than that of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you : for whom he hath sent, him ye believe not. Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not : if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only ? Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words ?

FRIDAY IN THE SECOND WEEK OF LENT

*The Collects for the Second Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 4. 1.

Let us fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them : but the word preached did not profit them, not being mixed with faith in them that heard it. For

we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest : although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief : again, he limiteth a certain day, saying in David, To day, after so long a time ; as it is said, To day if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight : but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

The Gospel. St. Matthew 21. 33.

There was a certain householder, which planted a vineyard, and hedged it round about, and digged a

winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

SATURDAY IN THE SECOND WEEK OF LENT

*The Collects for Lent, the Second Sunday in Lent,
and Ash Wednesday*

The Epistle. Hebrews 5. 1.

Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer

both gifts and sacrifices for sins : who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest ; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared ; though he were a Son, yet learned he obedience by the things which he suffered ; and being made perfect, he became the author of eternal salvation unto all them that obey him ; called of God an high priest after the order of Melchizedek. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness : for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

The Gospel. St. Luke 15. 11.

Jesus said, A certain man had two sons : and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose

a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it ; and let us eat, and be merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry. Now his elder son was in the field : and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in : therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends : but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was

meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

THE THIRD SUNDAY IN LENT

The Collect,

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies ; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 5. 1.

Be ye followers of God, as dear children ; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints ; neither filthiness, nor foolish-talking, nor jesting, which are not befitting ; but rather giving of thanks : for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them : for ye were sometimes darkness, but now are ye light in the Lord : walk as children of light ; (for the fruit of the light is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them : for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light : for whatsoever doth make manifest is light. Wherefore he-

.saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. St. Luke 11. 14.

Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

MONDAY IN THE THIRD WEEK OF LENT

*The Collects for the Third Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 6. 1.

Leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God : but that which beareth thorns and briars is rejected, and is nigh unto cursing ; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

The Gospel. St. Luke 4. 23.

Jesus said unto them, Ye will surely say unto me this proverb, Physician, heal thyself : whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah,

when the heaven was shut up three years and six months, when great famine was throughout all the land ; but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet ; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them his way.

TUESDAY IN THE THIRD WEEK OF LENT

*The Collects for the Third Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 6. 11.

We desire that every one of you do shew the same diligence to the full assurance of hope unto the end : that ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater : and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath : that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us : which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within

the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek.

The Gospel. St. Matthew 18. 15.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven.

WEDNESDAY IN THE THIRD WEEK OF LENT

*The Collects for the Third Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 7. 1.

This Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father,

without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchizedek met him.

The Gospel. St. Matthew 15. 1.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching

for doctrines the commandments of men. And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man.

THURSDAY IN THE THIRD WEEK OF LENT

*The Collects for the Third Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 7. 11.

If perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah;

of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident : for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchizedek. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did ; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest : (for those priests were made without an oath ; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek :) by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death : but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

The Gospel. St. John 6. 26.

Jesus said, Verily, verily I say unto you, Ye seek me, not because ye saw the signs, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God ? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee ? what dost thou work ? Our fathers did eat manna in the desert ; as it is written,

He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

FRIDAY IN THE THIRD WEEK OF LENT

*The Collects for the Third Week of Lent
and Ash Wednesday*

The Epistle. Hebrews 7. 26.

Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

The Gospel. St. John 4. 5.

Then cometh Jesus to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a

woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewst the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seekest such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

SATURDAY IN THE THIRD WEEK OF LENT

*The Collects for the Third Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 8. 1.

Of the things which we have spoken this is the sum : We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens ; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices : wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law : who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle : for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

The Gospel. St. John 8. 1.

Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned : but what sayest thou ? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued

asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

THE FOURTH SUNDAY IN LENT

The Collect.

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Galatians 4. 21.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these women are two covenants; the one from the mount Sinai, bearing children unto bondage, which is Hagar. For this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the

children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

Or this. Hebrews 12. 22-24.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

The Gospel. St. John 6. 1.

Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his signs which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So

the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the sign that Jesus did, said, This is of a truth that Prophet that should come into the world.

MONDAY IN THE FOURTH WEEK OF LENT

*The Collects for the Fourth Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 11. 1.

Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

The Gospel. St. John 2. 13.

The Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold

oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, the zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the signs which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.

TUESDAY IN THE FOURTH WEEK OF LENT

*The Collects for the Fourth Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 11. 13.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they

desire a better country, that is, an heavenly : wherefore God is not ashamed to be called their God.

The Gospel. St. John 7. 14.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned ? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law ? Why go ye about to kill me ? The people answered and said, Thou hast a devil : who goeth about to kill thee ? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision ; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken ; are ye angry at me, because I have made a man every whit whole on the sabbath day ? Judge not according to the appearance, but judge righteous judgement.

WEDNESDAY IN THE FOURTH WEEK OF LENT

*The Collects for the Fourth Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 12. 1.

Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto

Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

The Gospel. St. John 9. 1.

As Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ? Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day : the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay

of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such signs? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

THURSDAY IN THE FOURTH WEEK OF LENT

*The Collects for the Fourth Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 12. 12.

Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and

holiness, without which no man shall see the Lord : looking diligently lest any man fail of the grace of God ; lest any root of bitterness springing up trouble you, and thereby many be defiled ; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected : for he found no place of repentance, though he sought it carefully with tears.

The Gospel. St. John 5. 17.

Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgement unto the Son : that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. For as the Father hath life in himself ; so hath he given to the Son to have life in himself ; and hath given him authority to execute judgement also, because he is the Son of man.

FRIDAY IN THE FOURTH WEEK OF LENT

*The Collects for the Fourth Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 12. 22.

Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven : whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear : for our God is a consuming fire.

The Gospel. St. John 11. 33.

When Jesus saw Mary weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him ? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him ! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a

stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

SATURDAY IN THE FOURTH WEEK OF LENT

*The Collects for the Fourth Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 13. 7.

Remember them which have the rule over you, who have spoken unto you the word of God : whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace ; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those

beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

The Gospel. St. John 8. 12.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of

two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

THE FIFTH SUNDAY IN LENT

commonly called

PASSION SUNDAY

The Collect.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews 9. 11.

Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of a new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John 8. 46.

Jesus said, Which of you convinceth me of sin ? and if I say the truth, why do ye not believe me ? He that is of God heareth God's words ; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil ? Jesus answered, I have not a devil ; but I honour my Father, and ye do dis-honour me. And I seek not mine own glory ; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil : Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ? Jesus answered, If I honour myself, my honour is nothing ; it is my Father that honoureth me, of whom ye say, that he is your God : yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you ; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple.

MONDAY IN THE FIFTH WEEK OF LENT

*The Collects for the Fifth Sunday in Lent
and Ash Wednesday**The Epistle. Colossians 1. 13.*

God hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son : in whom we have redemption through his blood,

even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven.

The Gospel. St. John 7. 1.

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for

my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

TUESDAY IN THE FIFTH WEEK OF LENT

*The Collects for the Fifth Sunday in Lent
and Ash Wednesday*

The Epistle. Colossians 2. 8.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

The Gospel. St. John 7. 32.

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall

seek me, and shall not find me: and where I am, thither ye cannot come? In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

WEDNESDAY IN THE FIFTH WEEK OF LENT

*The Collects for the Fifth Sunday in Lent
and Ash Wednesday*

The Epistle. Colossians 2. 13.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

The Gospel. St. John 7. 40.

Many of the people, when they heard this saying, said, Of a truth this is the Prophet. Others said, This

is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

THURSDAY IN THE FIFTH WEEK OF LENT

*The Collects for the Fifth Sunday in Lent
and Ash Wednesday*

The Epistle. Colossians 3. 8.

Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

The Gospel. St. John 10. 22.

It was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us

to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

FRIDAY IN THE FIFTH WEEK OF LENT

*The Collects for the Fifth Sunday in Lent
and Ash Wednesday*

The Epistle. Colossians 3. 12.

Put on, as the elect of God, holy and beloved, a heart of compassion, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of

perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St. John 11. 47.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

SATURDAY IN THE FIFTH WEEK OF LENT

*The Collects for the Fifth Sunday in Lent
and Ash Wednesday*

The Epistle. Colossians 4. 2.

Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God

would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds : that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

The Gospel. St. John 6. 53.

Jesus said unto the Jews, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me. This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying ; who can hear it ? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you ? What and if ye shall see the Son of man ascend up where he was before ? It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away ? Then Simon Peter answered him, Lord, to

whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

THE SUNDAY NEXT BEFORE EASTER

commonly called

PALM SUNDAY

The Collect.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Philippians 2. 5.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God; but emptied himself, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St. Matthew 27. 1.

Note.—The Passion according to ST. MATTHEW (Chapters 26 and 27) may be read instead of this Gospel: In which case if there is more than one Celebration the alternative Gospel (MATTHEW 21. 1-13) may be read at one of the Celebrations.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.)

And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that

feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elijah. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elijah will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent

in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Or this.

St. Matthew 21. 1-13.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them. And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way: others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And

Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. And said unto them, It is written My house shall be called the house of prayer; but ye have made it a den of thieves.

MONDAY BEFORE EASTER

*The Collects for the Sixth Sunday in Lent
and Ash Wednesday*

The Lesson. Isaiah 63. 1.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I trod down the peoples in mine anger, and made them drunk in my fury, and I poured out their life blood on the earth.

I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he

was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them : in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit ; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock ? where is he that put his Holy Spirit in the midst of them ? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name ? that led them through the deep as an horse in the wilderness, that they should not stumble ? As a beast goeth down into the valley, the Spirit of the Lord caused them to rest : so didst thou lead thy people, to make thyself a glorious name.

Look down from heaven, and behold from the habitation of thy holiness, and of thy glory : where is thy zeal, and thy strength, the yearning of thy heart, and of thy mercies towards me ? Are they restrained ? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not : Thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. O Lord, why hast thou made us to err from thy ways ? and hardened our hearts from thy fear ? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while : our adversaries have trodden down thy sanctuary. We are become as they over whom thou never barest rule ; as they that were not called by thy name.

The Gospel. St. Mark 14. 1.

After two days was the feast of the Passover, and of unleavened bread : and the chief priests and the scribes sought how they might take him by craft, and put him

to death. But they said, Not on the feast-day, lest there be an uproar of the people.

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whosoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come beforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him: And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new covenant, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn they went out into the mount of Olives.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible,

the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the

elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest ; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death ; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing ? what is it which these witness against thee ? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed ? And Jesus said, I am ; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses ? ye have heard the blasphemy : what think ye ? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy : and the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace there cometh one of the maids of the high priest ; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch ; and the cock crew. And the maid saw him, and began again to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of

them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY BEFORE EASTER

*The Collects for the Sixth Sunday in Lent
and Ash Wednesday*

The Lesson. Isaiah 50. 5.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me: who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St. Mark 15. 1.

And straightway in the morning the chief priests held a consultation with the elders, and scribes, and the

whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And they compel one Simon a Cyrenian, who passed

by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elijah will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

WEDNESDAY BEFORE EASTER

*The Collects for the Sixth Sunday in Lent
and Ash Wednesday*

The Epistle. Hebrews 9. 16.

¹Where a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first covenant was dedicated without blood: for¹ when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the covenant, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the copies of the things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

1-1 The Epistle may begin thus, When Moses, &c.

The Gospel. St. Luke 22. 1.

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after

supper, saying, This cup is the new covenant in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold,

here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him.

And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied

him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

THURSDAY BEFORE EASTER
commonly called

MAUNDY THURSDAY

*The Collects for the Sixth Sunday in Lent and
Ash Wednesday*

The Epistle. 1 Corinthians 11. 17.

In this that I declare unto you, I praise you not; that ye come together not for the better, but for the

worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper : for in eating every one taketh before other his own supper ; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in ? or despise ye the church of God, and shame them that have not ? What shall I say to you ? shall I praise you in this ? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new covenant in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh judgement unto himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. St. Luke 23. 1.

The whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. For of necessity

he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison). Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He

saved others ; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Chirst, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ? And we indeed justly ; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour : and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

GOOD FRIDAY

The Collects.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who

now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: Have mercy upon thine ancient people the Jews, and upon all who have not known thee, or who deny the faith of Christ crucified; take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Hebrews 10. 1.

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In

burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; then saith he, And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. St. John 19. 1.

Note.—The Passion according to St. John (Chapters 18 and 19) may be read instead of this Gospel.

Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him:

Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away.

And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was high to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received

the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Note.—On Good Friday and Easter Even there is no Communion and the Service is Ante-Communion, i.e. it ends after the Prayer for the Church.

EASTER EVEN
Commonly called
HOLY SATURDAY

The Collect.

Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

This Collect alone shall be used at Evening Prayer on Easter

The Epistle. 1 St. Peter 3. 17.

It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also

hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water; which also after a true likeness doth now save you, even baptism, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The Gospel. St. Matthew 27. 57.

When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

EASTER DAY

The Collects.

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

O God, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily unto sin, that we may evermore live with him in the joy of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Colossians 3. 1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gospel. St. John 20. 1.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and

seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

MONDAY IN EASTER WEEK

The Collect for Easter Day.

The Lesson. Acts 10. 34.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in

Jerusalem ; whom they slew, and hanged on a tree : him God raised up the third day, and shewed him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

The Gospel. St. Luke 24. 13.

Behold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad ? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ? And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people : and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel : and besides all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre ; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the

sepulchre; and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

TUESDAY IN EASTER WEEK

The Collect for Easter Day.

The Lesson. Acts 13. 26.

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain.

And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead : and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again ; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption : But he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets ; Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. St. Luke 24. 36.

Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he

shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

WEDNESDAY IN EASTER WEEK

The Collect for Easter Day.

The Lesson. Acts 3. 12.

When Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

The Gospel. St. John 20. 11.

Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

THURSDAY IN EASTER WEEK

The Collect for Easter Day.

The Lesson. Acts 8. 26.

The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her

treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Isaiah the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgement was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

The Gospel. St. John 21. 1.

Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon

Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

FRIDAY IN EASTER WEEK

The Collect for Easter Day.

The Epistle. 1 St. Peter 3. 18.

Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit; in

which also he went and preached unto the spirits in prison ; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing ; wherein few, that is, eight souls, were saved by water ; which also after a true likeness doth now save you, even baptism, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ : who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The Gospel. St. Matthew 28. 16.

The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world.

SATURDAY IN EASTER WEEK

The Collect for Easter Day.

The Epistle. 1 St. Peter 2. 1.

Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby : if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood; to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it

is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious : and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient : whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light : which in time past were not a people, but are now the people of God : which had not obtained mercy, but now have obtained mercy.

The Gospel. St. John 20. 24.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.

FIRST SUNDAY AFTER EASTER

THE FIRST SUNDAY AFTER EASTER

Commonly called

LOW SUNDAY

The Collect.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification : Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth ; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 5. 4.

Whatsoever is born of God overcometh the world ; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? This is he that came by water and blood, even Jesus Christ ; not by water only, but by water and blood : and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness, the Spirit, and the water, and the blood : and these three agree in one. If we receive the witness of men, the witness of God is greater : for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself : he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life ; and this life is in his Son. He that hath the Son hath life ; and he that hath not the Son hath not life.

The Gospel. St. John 20. 19.

The same day at evening, being the first day of the week, when the doors were shut, where the disciples

were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

THE SECOND SUNDAY AFTER EASTER

The Collect.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life: Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter 2. 19.

This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own

body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John 10. 11.

Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine, even as the Father knoweth me, and I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

THE THIRD SUNDAY AFTER EASTER

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Epistle. 1 St. Peter 2. 11.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against

the soul; having your behaviour seemly among the Gentiles; that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. John 16. 16.

Jesus said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

THE FOURTH SUNDAY AFTER EASTER

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James 1. 17.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

The Gospel. St. John 16. 5.

Jesus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convict the world in respect of sin, and of righteousness, and of judgement: of sin,

because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

THE FIFTH SUNDAY AFTER EASTER

Commonly called ROGATION SUNDAY

The Collect.

O Lord, from whom all good things do come: Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Epistle. St. James 1. 22.

Be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh

into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John 16. 23.

Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

ROGATION MONDAY

*The Collect. Easter V and Nos. 30, 31 or 32 in
Occasional Prayers (pp. 28 & 29).*

The Epistle. St. James 5. 7.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

The Gospel. St. Luke 6. 36.

Be ye merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam

that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

ROGATION TUESDAY

*The Collect. Easter V and Nos. 30, 31 or 32 in
Occasional Prayers (pp. 28 & 29).*

The Epistle. St. James 5. 16.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

The Gospel. St. Luke 11. 5.

Jesus said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall

be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? Or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

ASCENSION EVE

*The Collect. Easter V and Nos. 30, 31 or 32 in
Occasional Prayers (pp. 28 & 29).*

The Epistle. Ephesians 4. 7.

Unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers ; for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

The Gospel. St. John 17. 1.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee : as thou hast given him power over all flesh, that he should give

eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth : I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them : I pray not for the world, but for them which thou hast given me ; for they art thine. And all mine are thine, and thine are mine ; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

THE ASCENSION DAY

The Collect.

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens ; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Lesson. Acts 1. 1.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the

Holy Ghost had given commandments unto the Apostles whom he had chosen : to whom also he shewed himself alive after his passion, by many infallible proofs ; being seen of them forty days, and speaking of the things pertaining to the kingdom of God : and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel ? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you ; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

The Gospel. St. Mark 16. 14.

Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved ; but he that disbelieveth shall be condemned. And these signs shall follow them that believe : In my name shall they cast out devils ; they shall speak with

new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.

Or this.

St. Luke 24. 44-end.

And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high. And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, blessing God.

SUNDAY AFTER ASCENSION DAY

The Collect.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven: We beseech thee, leave us not comfortless;

but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 St. Peter 4. 7.

The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

The Gospel. St. John 15. 26, and part of chapter 16.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

WHITSUNDAY

The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light

of thy Holy Spirit : Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort ; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

The Lesson. Acts 2. 1.

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them : and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans ? And how hear we every man in our own tongue wherein we were born ? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. St. John 14. 15.

Jesus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth, whom the

world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas (not Iscariot) saith unto him, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

MONDAY IN WHITSUN WEEK

*The Collect for Whitsunday.**The Lesson.* Acts 10. 34.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gospel. St. John 3. 16.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

TUESDAY IN WHITSUN WEEK

*The Collect for Whitsunday.**The Lesson. Acts 8. 14.*

When the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John 10. 1.

Verily, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the

sheep : to him the porter openeth ; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him ; for they know his voice. And a stranger will they not follow ; but will flee from him ; for they know not the voice of strangers. This parable spake Jesus unto them : but they understood not what things they were which he spake unto them. Then said Jesus unto them again ; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers ; but the sheep did not hear them. I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly.

WEDNESDAY IN WHITSUN WEEK

The Collects for Whitsun and Ember Days.

The Lesson. Acts 2. 14.

Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words : for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel ; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : and on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy : and I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke : the

sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

The Gospel. St. John 6. 44.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

THURSDAY IN WHITSUN WEEK

The Collect for Whitsun.

The Lesson. Acts 2. 22.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw

the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

The Gospel. St. Luke 9. 1.

Jesus called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where.

FRIDAY IN WHITSUN WEEK

The Collects for Whitsun and Ember Days.

The Lesson. Acts 8. 5.

Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

The Gospel. St. Luke 5. 17.

It came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

SATURDAY IN WHITSUN WEEK

*The Collects for Whitsun and Ember Days.**The Lesson. Acts 13. 44.*

The next sabbath day came almost the whole city together to hear the word of God. But when the

Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

The Gospel. St. Matthew 20. 29.

As they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

TRINITY SUNDAY

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

The Lesson. Revelation 4. 1.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as a man, and the fourth creature was like a flying eagle. And the four living creatures had each of them six wings about him; and

they were full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel. St. John 3. 1.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be ? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive

not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

THE FIRST SUNDAY AFTER TRINITY

The Collect.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 4. 7.

Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that

Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Gospel. St. Luke 16. 19.

There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence

to you cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

THE SECOND SUNDAY AFTER TRINITY

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love : Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 3. 13.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him ; how dwelleth the love of God in him ? My little children, let us not love in word,

neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. St. Luke 14. 16.

A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

THE THIRD SUNDAY AFTER
TRINITY*The Collect.*

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter 5. 5.

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

The Gospel. St. Luke 15. 1.

Then drew near unto Jesus all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And

when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

THE FOURTH SUNDAY AFTER TRINITY

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy: Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal; Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Romans 8. 18.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together

until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. St. Luke 6. 36.

Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

THE FIFTH SUNDAY AFTER TRINITY

The Collect.

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter 3. 8.

Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not

rendering evil for evil, or railing for railing ; but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile : let him eschew evil, and do good ; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers : but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good ? But and if ye suffer for righteousness' sake, happy are ye : and be not afraid of their terror, neither be troubled ; but sanctify in your hearts Christ as Lord.

The Gospel. St. Luke 5. 1.

It came to pass, that as the people pressed upon him to hear the Word of God, Jesus stood by the lake of Gennesareth, and saw two ships standing by the lake ; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land : and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing ; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes

which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

THE SIXTH SUNDAY AFTER TRINITY

The Collect.

O God, who hast prepared for them that love thee such good things as pass man's understanding: Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 6. 3.

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Gospel. St. Matthew 5. 20.

Jesus said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

THE SEVENTH SUNDAY AFTER TRINITY

The Collect.

Lord of all power and might, who art the author and giver of all good things: Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 6. 19.

I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants

to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St. Mark 8. 1.

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth: We humbly beseech thee to put away from us all hurtful things, and to

give us those things which be profitable for us ; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 8. 12.

Brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die ; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, *Abba, Father.* The Spirit itself beareth witness with our spirit, that we are the children of God : and if children, then heirs ; heirs of God, and joint-heirs with Christ : if so be that we suffer with him, that we may be also glorified together.

The Gospel. St. Matthew 7. 15.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits : Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit ; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, *Lord, Lord,* shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

THE NINTH SUNDAY AFTER TRINITY

The Collect.

Grant to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful ; that

we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians 10. 1.

Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them; and that rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke 16. 1.

Jesus said unto his disciples, There was a certain rich man which had a steward; and the same was

accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And his lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into everlasting habitations.

Or this.

St. Luke 15. 11-end.

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks

that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring the fatted calf, and kill it, and let us eat, and make merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: But when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

THE TENTH SUNDAY AFTER TRINITY

The Collect.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians 12. 1.

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. St. Luke 19. 41.

When Jesus was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies

shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY

The Collect.

O God, who declarest thy almighty power most chiefly in shewing mercy and pity: Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians 15. 1.

Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of

me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. St. Luke 18. 9.

Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE TWELFTH SUNDAY AFTER TRINITY

The Collect.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve: Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and

giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

The Epistle. 2 Corinthians 3. 4.

Such trust have we through Christ to Godward : not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God. Who also hath made us sufficient as ministers of a new covenant ; not of the letter, but of the Spirit : for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away ; how shall not the ministration of the Spirit be rather glorious ? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. St. Mark 7. 31.

Jesus, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ; and were beyond measure astonished, saying, He hath done all things well ; he maketh both the deaf to hear, and the dumb to speak.

THE THIRTEENTH SUNDAY AFTER
TRINITY*The Collect.*

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Galatians 3. 16.

To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

*Or this.**Hebrews 13. 1-6.*

Let love of the brethren continue. Forget not to shew love unto strangers: for thereby some have entertained angels unawares. Remember them that

are in bonds, as bound with them ; them that are evil entreated, as being yourselves also in the body. Let marriage be had in honour among all, and let the bed be undefiled : for fornicators and adulterers God will judge. Be ye free from the love of money ; content with such things as ye have : for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper ; I will not fear : what shall man do unto me ?

The Gospel. St. Luke 10. 23.

Blessed are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? He said unto him, What is written in the law ? how readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him, Thou hast answered right ; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour ? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was ; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds,

pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

The Epistle. Galatians 5. 16.

I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness,

temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Gospel. St. Luke 17. 11.

It came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

THE FIFTEENTH SUNDAY AFTER
TRINITY

The Collect.

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

The Epistle. Galatians 6. 11.

Ye see with how large letters I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be

circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. St. Matthew 6. 24.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by being anxious can add one cubit unto his stature? And why be ye anxious for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore be not anxious; saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles

seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Be not therefore anxious for the morrow ; for the morrow shall be anxious for the things of itself : sufficient unto the day is the evil thereof.

THE SIXTEENTH SUNDAY AFTER TRINITY

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church ; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness ; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 3. 13.

I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church and in Christ Jesus, throughout all ages, world without end. *Amen.*

The Gospel. St. Luke 7. 11.

It came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

THE SEVENTEENTH SUNDAY AFTER TRINITY

The Collect.

Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 4. 1.

I therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith,

one baptism, one God and Father of all, who is above all, and through all, and in all.

The Gospel. St. Luke 14. 1.

It came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief seats, saying unto them, When thou art bidden of any man to a wedding, sit not down in the chief seat; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE EIGHTEENTH SUNDAY AFTER
TRINITY

The Collect.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow

thee the only God; through Jesus Christ our Lord.
Amen.

The Epistle. 1 Corinthians 1. 4.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. St. Matthew 22. 34.

When the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

THE NINETEENTH SUNDAY AFTER
TRINITY*The Collect.*

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 4. 17.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, as concerning your former manner of life, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and

anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St. Matthew 9. 1.

Jesus entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

THE TWENTIETH SUNDAY AFTER TRINITY

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, -we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 5. 15.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are

evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. St. Matthew 22. 1.

Jesus said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and

gnashing of teeth. For many are called, but few are chosen.

THE TWENTY-FIRST SUNDAY AFTER TRINITY

The Collect.

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind ; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 6. 10.

My brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth ; and having on the breast-plate of righteousness ; and your feet shod with the preparation of the Gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked ; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God : praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints ; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak.

The Gospel. St. John 4. 46.

There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second sign that Jesus did, when he was come out of Judæa into Galilee.

**THE TWENTY-SECOND SUNDAY
AFTER TRINITY***The Collect.*

Lord, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name; through Jesus Christ our Lord. *Amen.*

The Epistle. Philippians 1. 3.

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this

very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the tender mercies of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matthew 18. 21.

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the

debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

THE TWENTY-THIRD SUNDAY AFTER TRINITY

The Collect.

O God, our refuge and strength, who art the author of all godliness: Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

The Epistle. Philippians 3. 17.

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change the body of our low estate that it may be like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. St. Matthew 22. 15.

Then went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

THE TWENTY-FOURTH SUNDAY AFTER
TRINITY*The Collect.*

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Colossians 1. 3.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto

you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matthew 9. 18.

While Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman, who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

THE SUNDAY NEXT BEFORE ADVENT

The Collect.

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

The Lesson. Jeremiah 23. 5.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as King, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

The Gospel. St. John 6. 5.

When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number

about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the sign that Jesus did, said, This is of a truth that Prophet that should come into the world.

If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

SAINT ANDREW'S DAY

[November 30]

The Collect.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Romans 10. 9.

If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall

not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Isaiah saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Isaiah is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. St. Matthew 4. 18.

Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

SAINT THOMAS THE APOSTLE

[December 21]

The Collect.

Almighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephesians 2. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel. St. John 20. 24.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into

my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

THE CONVERSION OF SAINT PAUL

[January 25]

The Collect.

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world: Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

The Lesson. Acts 9. 1.

Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any that were of the Way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished,

said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straight-way he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed,

and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. St. Matthew 19. 27.

Peter answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

THE PRESENTATION OF CHRIST
IN THE TEMPLE

commonly called

THE PURIFICATION OF SAINT
MARY THE VIRGIN

[February 2]

The Collect.

Almighty and everlasting God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

The Lesson. Malachi 3. 1.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. St. Luke 2. 22.

When the days of her purification, according to the law of Moses, were accomplished, they brought Jesus to Jerusalem, to present him to the Lord: (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple;

and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Asher; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

SAINT MATTHIAS'S DAY

[February 24]

The Collect.

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles: Grant that thy Church, being alway preserved from false Apostles,

may be ordered and guided by faithful and true
pastors; through Jesus Christ our Lord. *Amen.*

The Lesson. Acts 1. 15.

In those days Peter stood up in the midst of the
disciples, and said, (the number of the names together
were about an hundred and twenty,) Men and brethren,
this Scripture must needs have been fulfilled, which
the Holy Ghost by the mouth of David spake before
concerning Judas, which was guide to them that took
Jesus: for he was numbered with us, and had obtained
part of this ministry. (Now this man purchased a
field with the reward of iniquity; and falling headlong
he burst asunder in the midst, and all his bowels
gushed out. And it was known unto all the dwellers
at Jerusalem, insomuch as that field is called in their
proper tongue, Aceldama, that is to say, The field
of blood.) For it is written in the book of Psalms,
Let his habitation be desolate, and let no man dwell
therein; and, His office let another take. Wherefore,
of these men which have companied with us all the
time that the Lord Jesus went in and out among us,
beginning from the baptism of John, unto that same
day that he was taken up from us, must one be ordained
to be a witness with us of his resurrection. And they
appointed two, Joseph called Barsabbas, who was
surname Justus, and Matthias. And they prayed, and
said, Thou, Lord, which knowest the hearts of all men,
shew whether of these two thou hast chosen; that he
may take part of this ministry and apostleship, from
which Judas by transgression fell, that he might go
to his own place. And they gave forth their lots;
and the lot fell upon Matthias, and he was numbered
with the eleven Apostles.

The Gospel. St. Matthew 11. 25.

At that time Jesus answered and said, I thank thee,
O Father, Lord of heaven and earth, because thou

hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

[March 25]

The Collect.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Lesson. Isaiah 7. 10.

Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. ¹Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good.¹

¹⁻¹ These words may be omitted.

The Gospel. St. Luke 1. 26.

In the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

SAINT MARK'S DAY

[April 25]

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist

Saint Mark: Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 4. 7.

Unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working 'in the measure of every part, maketh increase of the body, unto the building up of itself in love.

The Gospel. St. John 15. 1.

I am the true vine, and my Father is the husbandman. Every branch in me that bareth not fruit he taketh away; and every branch that bareth fruit, he purgeth it, that it may bring forth more fruit. Now

ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

SAINT PHILIP AND SAINT JAMES'S DAY

[May 1]

The Collect.

O Almighty God, whom truly to know is everlasting life: Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we, may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. St. James 1. 1.

¹James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.¹ My brethren, count it all joy when ye fall

¹⁻¹ *The Epistle may begin thus, My brethren, etc.*

into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. St. John 14. 1.

Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto

him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

SAINT BARNABAS THE APOSTLE

[June 11]

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost: Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

The Lesson. Acts 11. 22.

Tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was

a good man, and full of the Holy Ghost, and of faith : and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people : and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world ; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Iudea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. St. John 15. 12.

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth : but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you. that ye should go and bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father in my name, he may give it you.

SAINT JOHN BAPTIST'S DAY

[June 24]

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare

the way of thy Son our Saviour, by preaching of repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

The Lesson. Isaiah 40. 1.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth, In the wilderness prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O thou that tellest good tidings to Zion, get thee up into the high mountain: O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his recompense before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St. Luke i. 57.

Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zachariah, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-tablet, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them laid them up in their hearts, saying, What maner of child shall this be? And the hand of the Lord was with him. And his father Zachariah was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord

to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

SAINT PETER'S DAY

[June 29]

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

The Lesson. Acts 12. 1.

About that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the

door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. St. Matthew 16. 13.

When Jésus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

SAINT MARY MAGDALENE

[July 22]

The Collect.

O Almighty God, whose blessed Son did call and sanctify Mary Magdalene to be a witness to his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities, and alway serve thee in the power of his endless life, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

The Epistle. 2 Corinthians 5. 14.

The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The Gospel. St. John 20. 11.

Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener,

saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

SAINT JAMES THE APOSTLE

[July 25]

The Collect.

Grant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

The Lesson. Acts 11. 27, and part of chapter 12.

In those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matthew 20. 20.

There came to Jesus the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him, And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THE TRANSFIGURATION

[August 6]

The Collect.

O God, who before the passion of thine only-begotten Son didst reveal his glory upon the holy mount: Grant unto us thy servants, that in faith beholding the light of his countenance, we may be strengthened to bear the cross, and be changed into his likeness from glory

to glory; through the same Jesus Christ our Lord.
Amen.

The Epistle. 1 St. John 3. 1.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: and such we are. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope set on him purifieth himself, even as he is pure.

The Gospel. St. Mark 9. 2.

Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

SAINT BARTHOLOMEW THE APOSTLE

[August 24]

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word: Grant, we beseech thee, unto thy

Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

The Lesson. Acts 5. 12.

By the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Gospel. St. Luke 22. 24.

There was a strife among the Apostles, which of them should be accounted the greatest. And Jesus said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

SAINT MATTHEW THE APOSTLE

[September 21]

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Corinthians 4. 1.

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commanding ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are perishing: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus as Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. St. Matthew 9. 9.

As Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came, and sat down with him and his disciples. And

when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

SAINT MICHAEL AND ALL ANGELS

[September 29]

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

The Lesson. Revelation 12. 7.

There was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors of the earth, and of the sea: for the devil is come down unto you,

having great wrath, because he knoweth that he hath but a short time.

The Gospel. St. Matthew 18. 1.

The disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. -

SAINT LUKE THE EVANGELIST

[October 18]

The Collect.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist,

and Physician of the soul: May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Timothy 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. St. Luke 10. 1.

The Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor

scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Or this.

St. Luke 7. 36-end.

And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, And standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou

hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

SAINT SIMON AND SAINT JUDE, APOSTLES

[October 28]

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. St. Jude 1.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the

saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation ; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Or this.

The Lesson. Revelation 21. 9-14.

And there came one of the seven angels who had the seven bowls, who were laden with seven last plagues ; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God. Having the glory of God : her light was like unto a stone most precious, as it were a jasper stone, clear as crystal : Having a wall great and high ; having twelve gates, and at the gates twelve angels ; and names written thereon, which are the names of the twelve tribes of the children of Israel : On the east were three gates ; and on the north three gates ; and on the south three gates ; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

The Gospel. St. John 15. 17.

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

ALL SAINTS' DAY

[November 1]

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys,

which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

The Lesson. Revelation 7. 2.

I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

¹Of the tribe of Judah were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Asher were sealed twelve thousand.

Of the tribe of Naphtali were sealed twelve thousand.

Of the tribe of Manasseh were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zebulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.¹

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen;

¹⁻¹ This passage may be omitted.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Gospel. St. Matthew 5. 1.

Jesus, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

BLACK LETTER DAYS

CLEMENT OF ALEXANDRIA, DOCTOR

[December 4]

Common of Doctor.

NICHOLAS OF MYRA, BISHOP

[December 6]

Common of Bishop.

THE CONCEPTION OF THE BLESSED
VIRGIN MARY

[December 8]

The Collect.

O Merciful God, hear the prayers of thy servants who commemorate the Conception of the Mother of the Lord; and grant that by the incarnation of thy dear Son we may indeed be made nigh unto him; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Lesson. Genesis 3. 8.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, Where art thou? And he said, I heard thy voice in the garden and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The Gospel. St. Luke 11. 27.

And it came to pass, as he spake these things a certain woman of the company lifted up her voice, and

said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and no sign shall be given it, but the sign of Jonah the prophet.

IGNATIUS, BISHOP AND MARTYR
[December 17]
Common of Bishop.

HILARY OF POITIERS, BISHOP AND DOCTOR
[January 13]
Common of Doctor.

ANTONY OF EGYPT, ABBOT
[January 17]
Common of Abbot.

WULFSTAN OF WORCESTER, BISHOP
[January 19]
Common of Bishop.

FABIAN OF ROME, BISHOP AND MARTYR
[January 20]
Common of Bishop.

AGNES OF ROME, VIRGIN MARTYR
[January 21]
Common of Virgin..

VINCENT OF VALENCIA, DEACON AND MARTYR
[January 22]
Common of Martyr.

POLYCARP OF SMYRNA, BISHOP AND
MARTYR

[January 26]
Common of Bishop.

JOHN CHRYSOSTOM, BISHOP AND DOCTOR

[January 27]
Common of Doctor.

ANSKAR OF SWEDEN, BISHOP

[February 3]
Common of Missionary.

DAVID OF MENEVIA, BISHOP

[March 1]
Common of Missionary.

CHAD OF LICHFIELD, BISHOP

[March 2]
Common of Bishop.

PERPETUA AND HER COMPANIONS

[March 7]
Common of Virgin.

GREGORY THE GREAT OF ROME, BISHOP
AND DOCTOR

[March 12]
Common of Doctor.

PATRICK OF IRELAND, BISHOP

[March 17]
Common of Missionary.

SAINT JOSEPH

[March 19]

The Collect.

O God, who didst call blessed Joseph to be the faithful guardian of thine only-begotten Son and the spouse of his virgin Mother, give us grace to follow his example in constant worship of thee and obedience to thy commands, that our homes may be sanctified by thy presence, and our children nurtured in thy fear and love, through the same Jesus Christ our Lord. *Amen.*

The Lesson. Proverbs 4. 20.

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.

The Gospel. St. Matthew 1. 18.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man and unwilling to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the

Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

CUTHBERT OF LINDISFARNE, BISHOP

[March 20]

Common of Bishop.

BENEDICT OF MONTE CASSINO, ABBOT

[March 21]

Common of Abbot.

RICHARD OF CHICHESTER, BISHOP

[April 3]

Common of Bishop.

AMBROSE OF MILAN, BISHOP AND DOCTOR

[April 4]

Common of Doctor.

LEO THE GREAT OF ROME, BISHOP AND
DOCTOR

[April 11]

Common of Doctor.

ALPHEGE OF CANTERBURY, BISHOP AND
MARTYR

[April 19]

Common of Martyr.

ANSELM OF CANTERBURY, BISHOP AND
DOCTOR

[April 21]

Common of Doctor.

GEORGE, PATRON OF ENGLAND, MARTYR

[April 23]

Common of Martyr.

CATHERINE OF SIENA, VIRGIN

[April 30]

*Common of Virgin.*ATHANASIUS OF ALEXANDRIA, BISHOP
AND DOCTOR

[May 2]

Common of Doctor.

MONNICA, MATRON

[May 4]

Common of Matron.

SAINT JOHN BEFORE THE LATIN GATE

[May 6]

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 1. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal

life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. St. John 21. 19.

Jesus said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at the supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

THE VISITATION OF THE BLESSED VIRGIN MARY

The Collect.

O God, who didst lead the Blessed Virgin Mary to visit Elisabeth, to their exceeding joy and comfort: Grant unto thy people, that as Mary did rejoice to be called the Mother of the Lord, so they may ever rejoice to believe the incarnation of thine only-begotten Son; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

The Lesson. 1 Samuel 2. 1.

My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

The Gospel. St. Luke 1. 39.

Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zachariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

SWITHIN OF WINCHESTER, BISHOP

[July 15]

*Common of Bishop.*MARGARET OF ANTIOCH, VIRGIN
MARTYR

[July 20]

*Common of Virgin.*ANNE, MOTHER OF THE BLESSED VIRGIN
MARY

[July 26]

*Common of Matron.*OSWALD OF NORTHUMBRIA, KING AND
MARTYR

[August 5]

Common of Martyr.

THE NAME OF JESUS

[August 7]

The Collect.

Almighty God, who hast taught us that in the Name of Jesus Christ alone is salvation: Mercifully grant that thy faithful people, ever glorying in his Name, may make thy salvation known to all the world: through the same Jesus Christ our Lord. *Amen.*

The Lesson. Acts 4. 8.

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth,

whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

The Gospel. St. Matthew 1. 20.

While Joseph thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.

LAWRENCE OF ROME, DEACON AND
MARTYR

[August 10]

Common of Martyr.

THE FALLING ASLEEP OF THE BLESSED
VIRGIN MARY

[August 15]

The Collect.

Grant, we beseech thee, Almighty God, that we who here commemorate the falling asleep of the Mother of thy Son, Jesus Christ our Lord, may learn to follow rightly the example of her devotion, through the same thy Son Jesus Christ our Lord. *Amen.*

The Lesson. Ecclesiasticus 24. 7.

With all these I sought rest : and in whose inheritance shall I abide ? So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. He created me from the beginning before the world, and I shall never fail. In the holy tabernacle I served before him ; and so was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. And I took root in an honourable people, even in the portion of the Lord's inheritance. I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. I was exalted like a palm tree by the sea shore, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

Gospel. St. Luke 1. 46.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand maiden : for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things ; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things ; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy ; as he spake to our fathers, to Abraham, and to his seed for ever.

Or this.

St. Luke 10. 38-42.

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said. Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: But one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

BERNARD OF CLAIRVAUX, ABBOT

[August 20]

Common of Abbot.

AUGUSTINE OF HIPPO, BISHOP AND
DOCTOR

[August 28]

Common of Doctor.

THE BEHEADING OF SAINT JOHN BAPTIST

[August 29]

The Collect.

O God, who didst vouchsafe to thy servant John Baptist to be in birth and death the forerunner of thy Son: Grant that as he was slain for truth and righteousness, so we may contend for the same unto the end; for the love of thy Son Jesus Christ our Lord. *Amen.*

The Lesson. 2 Chronicles 24. 17.

Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord.

The Gospel. St. Matthew 14. 1.

At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in

the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

AIDAN OF LINDISFARNE, BISHOP

[August 31]

Common of Bishop.

GILES OF PROVENCE, ABBOT

[September 1]

Common of Abbot.

THE NATIVITY OF THE BLESSED VIRGIN
MARY

[September 8]

The Collect.

O Merciful God, hear the prayers of thy servants who commemorate the Nativity of the Mother of the Lord; and grant that by the incarnation of thy dear Son we may indeed be made nigh unto him; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

*Epistle and Gospel as for the Feast of the Conception
of the Blessed Virgin Mary p. 474.*

CYPRIAN OF CARTHAGE, BISHOP AND
MARTYR

[September 13]

Common of Martyr.

HOLY CROSS DAY

[September 14.]

The Collect.

O God, who by the passion of thy blessed Son hast made the instrument of shameful death to be unto us the means of life and peace: Grant us so to glory in the Cross of Christ, that we may gladly suffer shame and loss; for the sake of the same thy Son our Lord. *Amen.*

The Epistle. 1 Corinthians 1. 17.

Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

The Gospel. St. John 12. 27.

Jesus said, Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying,

I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

NINIAN OF GALLOWAY, BISHOP

[September 16]

Common of Bishop.

THEODORE OF TARSUS, BISHOP

[September 19]

Common of Missionary.

JEROME, PRIEST AND DOCTOR

[September 30]

Common of Doctor.

REMIGIUS OF RHEIMS, BISHOP

[October 1]

Common of Missionary.

FRANCIS OF ASSISI

[October 4]

Common of Any Saint.

FAITH OF AQUITAINE, VIRGIN MARTYR

[October 6]

Common of Virgin.

DENYS, BISHOP AND MARTYR

[October 9]

Common of Martyr.

EDWARD, KING AND CONFESSOR

[October 13]

Common of Any Saint.

ETHELDREDA, QUEEN AND ABBESS

[October 17]

Common of Abbess.

CRISPIN AND CRISPINIAN, MARTYRS

[October 25]

Common of Martyr.

ALFRED, KING

[October 26]

Common of Any Saint.

COMMEMORATION OF ALL SOULS

[November 2]

The Collect.

O Lord, the maker and redeemer of all believers :
Grant to the faithful departed all the unsearchable
benefits of thy Son's passion ; that in the day of his
appearing they may be manifested as thy true children ;
through the same thy Son Jesus Christ our Lord.
Amen.

Or this.

O Eternal Lord God, who holdest all souls in life :
We beseech thee to shed forth upon thy whole Church
in Paradise and on earth the bright beams of thy light
and heavenly comfort ; and grant that we, following
the good example of those who have loved and served
thee here and are now at rest, may at the last enter
with them into the fulness of thine unending joy ;
through Jesus Christ our Lord. *Amen.*

The Lesson. Revelation 20. 11.

I saw a great white throne, and him that sat on it,
from whose face the earth and the heaven fled away ;

and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

The Gospel. St. John 11. 21.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Note, that this Service may be used on any day when required, not being a Holy-day, or a day within the octave of Christmas, Easter, or Whitsunday.

LEONARD OF LIMOGES, ABBOT

[November 6]

Common of Abbot.

MARTIN OF TOURS

[November 11]

Common of Bishop.

HUGH OF LINCOLN

[November 17]

Common of Bishop.

HILDA OF WHITBY

[November 18]

Common of Abbess.

EDMUND, KING AND MARTYR

[November 20]

Common of Martyr.

CECILIA OF ROME, VIRGIN MARTYR

[November 22]

*Common of Virgin.*CLEMENT OF ROME, BISHOP AND
MARTYR

[November 23]

*Common of Bishop.*CATHERINE OF ALEXANDRIA, VIRGIN
MARTYR

[November 25]

*Common of Virgin.*COMMON OF SAINTS
OF A MARTYR OR MARTYRS
The Collect.

Almighty God, by whose grace and power thy holy
Martyr *N.* or *M.* triumphed over suffering, and despised
death: Grant, we beseech thee, that enduring hardness,
and waxing valiant in fight, we may with the noble
army of martyrs receive the crown of everlasting life;
through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews 11. 32, and part of chapter 12.

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The Gospel. St. Matthew 16. 24.

Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall

gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

OF A DOCTOR OR CONFESSOR

The Collect.

O God, who hast enlightened thy Church by the teaching of thy servant N.: Enrich it evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses, who by their life and doctrine may set forth to all men the truth of thy salvation; through Jesus Christ our Lord. *Amen.*

The Lesson. Wisdom 7. 7.

I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out. All good things together came to me with her, and innumerable riches in her hands. And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them. I learned diligently, and do communicate her liberally: I do not hide her riches. For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

The Gospel. St. Matthew 13. 51.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said

he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

OF A BISHOP

The Collect.

O God, the light of the faithful, and shepherd of souls, who didst set blessed *N.* to be a Bishop in the Church, that he might feed thy sheep by his word and guide them by his example: Grant us, we pray thee, to keep the faith which he taught, and to follow in his footsteps; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Timothy 3. 15.

Thou knowest how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

The Gospel. St. Mark 4. 26.

Jesus said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than

all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

OF AN ABBOT OR ABBESS

The Collect.

O God, by whose grace the blessed Abbot (*Abbess*) N., enkindled with the fire of thy love, became a burning and a shining light in thy Church: Grant that we may be inflamed with the same spirit of discipline and love, and ever walk before thee as children of light; through Jesus Christ our Lord. *Amen.*

The Lesson. Proverbs 10. 27.

The fear of the Lord prolongeth days: but the years of the wicked shall be shortened. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish. The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity. The righteous shall never be removed: but the wicked shall not inhabit the earth. The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out. The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

The Gospel. St. Luke 6. 20.

Jesus lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

OF MISSIONARIES

The Collect.

O Lord Jesus Christ, who callest to thee whom thou willest and sendest them whither thou dost choose : We thank thee for calling thy servant *N.* to preach thy Gospel to the nations; and we humbly pray thee to raise up among us those who shall be heralds and evangelists of thy kingdom, and shall build up thy Church in every land; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. 2 Corinthians 4. 5.

We preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

The Gospel. St. Matthew 28. 16.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen.

OF A VIRGIN OR VIRGIN MARTYR

The Collect.

O God, who didst endue thy holy Virgin N. with grace to witness a good confession (and to suffer gladly for thy sake) : Grant that we, after her example, may be found ready when the Bridegroom cometh, and enter with him to the marriage feast ; through the same thy Son Jesus Christ our Lord. *Amen.*

The Lesson. Ecclesiasticus 51. 10.

I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise thy name continually, and will sing praise with thanksgiving ; and so my prayer was heard : for thou savedst me from destruction, and deliveredst me from the evil time : therefore will I give thanks, and praise thee, and bless thy name, O Lord.

The Gospel. St. Matthew 25. 1.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you :

but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

OF A MATRON

The Collect.

O God, who hast built up thy Church through the divers gifts and graces of thy saints: We give thee humble thanks for the example of holy women, and especially this day for thy servant *N.*; and we beseech thee to maintain among us the shelter of a mother's love and the protection of a mother's prayer, in the grace of thy Son, Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter 1. 3.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

receiving the end of your faith, even the salvation of your souls.

The Gospel. St. Luke 10. 38.

Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

OF ANY SAINT

The Collect.

O Almighty God, who willest to be glorified in thy Saints and didst raise up thy servant N. to shine as a light in the world: Shine, we pray thee, in our hearts, that we also in our generation may shew forth thy praises, who hast called us out of darkness into thy marvellous light; through Jesus Christ our Lord. *Amen.*

The Lesson. Revelation 7. 13.

One of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall

hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The Gospel. St. Mark 10. 42.

Jesus called his disciples, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

EMBER DAYS

The Epistles and 'Gospels for Ember Days in December and September are these. In Lent and Whitsuntide provision is made elsewhere, but one of the Collects is said as a memorial after the Collect for the Day.

The Collect. No. 9 or 10 in Occasional Prayers, pp. 22 and 23.

The Lesson. Acts 13. 44.

The next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have

set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

Or this.

Acts 20. 28.

Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Or this.

The Epistle. Ephesians 4. 7.

Unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first

into the lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ : from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the building up of itself in love.

The Gospel. St. Matthew 9. 35.

Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Or this.

St. Luke 4. 16.

Jesus came to Nazareth, where he had been brought up: and, as his custom was, he went into the

synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

Or this.

St. John 10. 1.

Verily, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and

that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine, even as the Father knoweth me and I know the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

VOTIVE EUCHARISTS

FEAST OF THE DEDICATION OR CONSECRATION OF A CHURCH

The Collect.

O God, by whose providence we celebrate again the consecration [or dedication] of this church: Send down upon us, we beseech thee, thy heavenly blessing; and, because holiness becometh thine house for ever, make us living temples, holy and acceptable unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians 3. 9.

We are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work

shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are.

Or this.

1 St. Peter 2. 1.

Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby : if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

The Gospel. St. Matthew 21. 12.

Jesus went into the temple of God, and cast out all them that sold and bought in the temple ; and overthrew the tables of the money-changers, and the seats of them that sold doves ; and said unto them, It is written, My house shall be called the house of prayer : but ye have made it a den of thieves. And the blind and the lame came to him in the temple ; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David ; they were sore displeased, and said unto him, Hearest thou what these say ? And Jesus saith

unto them, Yea ; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ?

Or this.

St. John 10. 22.

It was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt ? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not : the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all ; and no man is able to pluck them out of my Father's hand.

THE ANNIVERSARY OF THE FOUNDING OF A DIOCESE.

Collect.

O God of our Fathers, by whose grace we are met together this day to commemorate the foundation of this Diocese, we thank thee for the abundant blessing which thou hast granted in the years that are past ; and we humbly beseech thee to continue the same to us and to those who shall come after us, that the Church of this Diocese may endure from generation to generation united in brotherhood under thy fatherly care, for the advancement of thy kingdom and the glory

of thy great Name through Jesus Christ our Lord.
Amen.

The Epistle. Hebrews 12. 1.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

The Gospel. St. John 4. 34.

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

THANKSGIVING FOR HARVEST

The Collect.

Almighty and everlasting God, who hast graciously given to us the fruits of the earth in their season: We yield thee humble and hearty thanks for these thy bounties, beseeching thee to give us grace rightly to use them to thy glory and the relief of those that need; through Jesus Christ our Lord. *Amen.*

The Epistle. Galatians 6. 6.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

The Gospel. St. John 4. 31.

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say, unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiyeth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeh may rejoice together.

THANKSGIVING FOR THE INSTITUTION
OF HOLY COMMUNION*The Collect.*

O Lord Jesu Christ, who hast ordained this Holy Sacrament to be a pledge of thy love, and a continual remembrance of thy passion: Grant that we, who partake thereof by faith with thanksgiving, may grow up into thee in all things, until we come to thy eternal joy; who with the Father and the Holy Ghost livest and reignest, one God, world without end. *Amen.*

Or this.

O Lord, who in a wonderful Sacrament hast left us a memorial of thy passion: Grant us so to reverence the holy mysteries of thy Body and Blood, that we may ever know within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 Corinthians 11. 23.

The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

The Gospel. St. John 6. 53.

Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

[The Proper Preface for Maundy Thursday]

FOR THE MISSIONARY WORK OF THE CHURCH

On the Vigil of Saint Andrew and on other suitable occasions.

The Collect. Nos. 12, 13 or 14 given in Occasional Prayers, pp. 23 and 24.

The Epistle. Ephesians 2. 13.

Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken

down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. St. John 1. 35.

John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of John: thou shalt be called Cephas, which is by interpretation, A stone. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip

was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

FOR THE GUIDANCE OF THE HOLY SPIRIT

The Collect for Whitsunday.

The Epistle. 1 Corinthians 12. 4.

There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation

of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

The Gospel. St. John 14. 23.

Jesus said, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

AT A MARRIAGE

The Collect.

O God our Father, who by thy holy Apostle hast taught us that love is the fulfilling of the law: Grant to [N. and M.] thy servants that, loving one another, they may continue in thy love unto their lives' end; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God world without end. *Amen.*

The Epistle. Ephesians 3. 14.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you,

according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

The Gospel. St. John 15. 9.

As the Father hath loved me, so have I loved you. continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you.

The NUPTIAL PRAYER and BLESSING to be said before the final Blessing of the Congregation.

O God, who hast taught us that it should never be lawful to put asunder those whom thou by Matrimony hadst made one, and hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church : Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, and faithful to her husband, and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom ; through Jesus Christ our Lord. *Amen.*

The Nuptial Blessing.

Almighty God, the Father of our Lord Jesus Christ, Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

ON THE DAY OF A FUNERAL, OR IN
MEMORY OF THE DEPARTED.*The Collect.*

Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

Or this.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the

518 DAY OF A FUNERAL, OR IN MEMORY OF THE DEPARTED

world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

The Epistle. 1 Thessalonians 4. 13.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Or this.

2 Corinthians 4. 16.

Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found

naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

The Gospel. St. John 6. 37.

Jesus said, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the iast day. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

Or this.

St. John 5. 24.

Jesus said, Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgement.

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